

Federal Council BULLETIN

Vol. XII, No. 5



May, 1929

The Gospel and Public Life

By the late Rt. Rev. Charles H. Brent



One Way Out of the Rural Church Problem

By Kenneth C. MacArthur



Cooperation as the Law of Life

By Charles H. Tuttle



Putting First Things First

By John M. Moore

A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

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| UNITED BRETHREN IN CHRIST Lancaster, Pa. | May 14-24 |
| PRESBYTERIAN CHURCH IN THE U. S. Montreat, N. C. | May 16-23 |
| REFORMED CHURCH IN THE U. S. Indianapolis, Ind. | May 22-29 |
| PRESBYTERIAN CHURCH IN THE U. S. A. St. Paul, Minn. | May 23-29 |
| FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y. | May 24 |
| NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES Detroit, Mich. | May 28-June 4 |
| UNITED PRESBYTERIAN Pittsburgh, Pa. | May 29-June 4 |
| REFORMED CHURCH IN AMERICA Holland, Michigan | June 6-12 |
| NORTHERN BAPTIST CONVENTION Denver, Colo. | June 14-19 |
| EDITORIAL COUNCIL OF THE RELIGIOUS PRESS Washington, D. C. | June 17-18 |
| ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Boston, Mass. | June 17-21 |
| NATIONAL BAPTIST CONVENTION, SUNDAY SCHOOL AND B. Y. P. U. CONGRESS Charleston, S. C. | June 19-23 |
| ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM Boston, Mass. | June 19-27 |
| CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN Havana, Cuba | June 20-30 |
| EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF N. A. Detroit, Mich. | June 25-28 |
| NATIONAL CONFERENCE OF SOCIAL WORK San Francisco, Cal. | June 26-July 3 |
| LUTHERAN WORLD CONVENTION Copenhagen, Denmark | June 26-July 4 |
| FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y. | June 28 |
| NATIONAL EDUCATION ASSOCIATION Atlanta, Ga. | June 28-July 4 |
| INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION Kansas City, Mo. | July 3-8 |
| LEYDEN PILGRIM FATHERS' SOCIETY Leyden, Holland | July 6 |
| DISCIPLES OF CHRIST Seattle, Wash. | August 8-14 |
| SEVENTH DAY BAPTIST CHURCHES Milton, Wisconsin | August 20-25 |
| CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Engadine, Switzerland | August 27 |
| EXECUTIVE AND CONTINUATION COMMITTEES, UNI- VERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK Eisenach, Germany | September 2-9 |
| NATIONAL BAPTIST CONVENTION Kansas City, Mo. | Sept. 4-9 |
| PRIMITIVE METHODIST Pittsburgh, Pa. | September 11-17 |

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Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

105 East 22d Street
New York

Subscription Price, One Dollar a Year

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Entered as second-class matter, September 13, 1928, at
the Post Office at New York, N. Y., under the Act of
March 3, 1879.

Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3, 1927,
Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

Issued Monthly, except July and August, by

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105 East 22d Street, New York

VOL. XII, No. 5

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THE EDITORIAL OUTLOOK

A Prayer for Memorial Day

AT THINE ALTAR, O God, we remember the heroism of men and the fortitude of women in a time of terror and trial; those who endured with valor, those who suffered with patience, and those who gave all, even the sweet blood of youth, for a better day. God of Mercy, let us not by carelessness or indifference be guilty of the worst of all sacrileges—the waste of sacrifice. Move upon our minds, and the minds of men everywhere, that a nobler spirit and a clearer vision may rule our thoughts, and ways.

God of Justice, make us just in mind and spirit, that the kingdoms of the world may become the Kingdom of Justice. We pray not for a peace of ease, but for the peace of righteousness and goodwill, and the moral love that fulfills itself in fellowship. Comfort Thou Thy people; guide our groping humanity out of chaos into brotherhood. Enlighten our darkness; let ignorance, oppression and envy cease, and heaven and earth be joined in praise of the Prince of Peace. Amen.

—By Joseph Fort Newton
(in "Altar Stairs," *The Macmillan Co.*)

Memorial Day and the Peace Pact

THE OBSERVANCE of Memorial Day this year—the first since the ratification of the Peace Pact—will lend itself to a fresh remembrance of the

ideal of a warless world, for the sake of which the youth of our generation have died. No more fitting words for the occasion could be found than those of Alfred Noyes:

They have no pact to sign—our peaceful dead.
Pacts are for trembling hands and heads grown gray.
Ten million graves record what youth has said,
And cannot now un-say.

They have no pact to sign—our quiet dead
Whose eyes in that eternal peace are drowned.
Age doubts and wakes, and asks if night be fled;
But youth sleeps sound.

They have no pact to sign—our faithful dead.
Theirs is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign—our happy dead.
But if, O God, if WE should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

Poor Landscape Architects —and Clergymen!

THE *Chicago Journal of Commerce* and *LaSalle Street Journal*, in its latest criticism of the Federal Council for dealing with social questions, observes that "a clergyman, as such, is no more competent to pass upon the advisability of an international treaty or upon the inner meaning of a strike than a landscape architect is." It further announces that there is a "great and growing body of American opinion"

which "denies that clergymen, in their capacities as such, have the right" to public participation "beyond what reasonable men have traditionally believed to be the proper domain of the clergy."

Our own interpretation as to what "reasonable men" in the churches are coming to feel upon these matters was fully stated in the editorial, "A Time to Speak Out," which appeared in the March number. (Reprints of that editorial are now available on request.) To the position therein set forth we would add only a single word, bearing on the question whether ministers, as ethical teachers, are as inept and incompetent as our Chicago contemporary thinks.

Clergymen have now, through various agencies—including the Federal Council—the opportunity to obtain competent knowledge in regard to "international treaties" and the "inner meaning" of certain strikes. The churches, acting collectively, may and do employ technical experts themselves or secure the best technical advice upon such questions. This is precisely what the churches did in regard to the controversy between farmers and city agencies in Chicago, which was the subject of the *Chicago Journal's* special criticism. Highly competent and widely recognized economists and sociologists were consulted and approved the churches' report before it was issued. The *Journal's* hasty remark about "half-baked conclusions" betrays its own lack of knowledge.

Moreover—if it will be any comfort to the critic of the clergy—we may be permitted to remark that the member of the Federal Council's staff who was directly responsible for the study of the specific case to which the *Chicago Journal* takes exception is not a clergyman at all! He is a man who has had years of experience in social research; he has to his credit five years of graduate study in Columbia University, holds a doctorate from that university, and has been asked by the university to give a course in rural economics in its next session.

The Time Has Come to Limit Armaments

THE LATEST despatches from Geneva raise fresh hopes that at last something definite is to be done in the matter of disarmament.

The Declaration of Policy adopted by the Rochester Quadrennial Meeting of the Federal Council of Churches appealed "to all nations and all governments to put confidence in each other's solemn pledges" embodied in the General Pact of Paris, and to express such sincerity "by ceasing at once all increase of their military and naval armaments."

Since then, as is well known, the Washington Government has authorized the construction of fifteen cruisers. This action was regarded by many people in the United States and other lands as hardly in line with the spirit of the Paris Peace Pact. In the Preparatory Conference on the Limitation of Armaments now meeting in Geneva an opportunity is given the nations to begin to square their practice with their preaching.

That the Paris Peace Pact will bulk large in the thinking of the delegates was made clear by Count von Bernstorff, former German Ambassador to the United States and now chairman of his country's delegation to the Disarmament Conference, who said just prior to his departure for Geneva: "To translate the pact into practical politics two things are imperative—first, that disarmament should come as a logical sequence, for when war is outlawed what possible excuse can there be for the enormous armament under which the world staggers? It is not enough to outlaw war—machinery must be devised and perfected for adjusting such conflicts as are bound to arise in the relations of nations to each other."

If the Geneva conferees are guided by the spirit of this utterance, progress will be made and military burdens will be lightened. And why should they not be? Nearly a decade has elapsed since the signing of the Versailles Treaty, a treaty that imposed upon Germany

a drastic cut in armaments "in order to render possible the initiation of a general limitation of armaments of all nations." It is time, in all fairness, that that promise was being fulfilled.

It has sometimes seemed as though the Preparatory Disarmament Commission had come to a hopeless deadlock on the whole question. Conference has followed conference. Proposals have been made and just as often rejected. In the meantime, expenditures for armaments have been on the increase. Figures have just been given out at Geneva disclosing the fact that, with the exception of the former Central Powers, all nations, including the United States, are spending as much for armaments now as before the war. How long can such a situation live side by side with anti-war treaties?

The delegates attending the Geneva Conference would do well to remember that the nations have solemnly agreed "that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." If, on the basis of this solemn promise, the nations cannot now disarm they will stand condemned before the conscience of the universe.

The time has come to limit armaments, and we are grateful to the head of our delegation at Geneva for his forward-looking proposal.

Why Rural Life Sunday?

THOSE who are concerned about the numerous special "weeks" and "days"—and there are said to be 150 special "weeks" for a calendar that has only 52!—will be interested to learn why the latest proposal, for Rural Life Sunday, has met with much approval.

The National Convention of the Protestant Episcopal Church first urged the clergy of that body to make Rogation Sunday, long observed by prayer for the crops of the

fields, a day when the needs of the husbandman and his family should be considered by the Church. Rogation Sunday comes this year on May 5, the fifth Sunday after Easter. The Home Missions Council and the Foreign Missions Conference endorsed the proposal. Certain of the constituent bodies of the Federal Council have, through their rural church departments, circulated information for use on the day, and the Home Missions Council also has made available a mimeographed circular.

It will undoubtedly surprise many to have us recall the simple fact that two-thirds of the population of the world still live by farming. In England, it is true, only 5 per cent are on farms; in the United States only 25 per cent, though the inclusion of villages up to 2,500 and of other "non-farm" elements makes our "rural" population over 40 per cent. But these highly industrialized countries are still the exception. The International Association of Agricultural Missions has long proclaimed that, while two-thirds of the population of the world were living by farming, most of the foreign mission work was urban. The Jerusalem Conference and events in certain countries would indicate that the mission forces are coming to face rural needs as never before.

Since the world in which we live is so largely rural, it is to be hoped that the Church will soon become aware of both the fact and its implications. In the United States, the rural church is destined to face the most difficult adjustments due to losses of foreign population, and the swift technical, economic and intellectual changes that are sweeping the whole countryside. There is no longer any hope for the country church except through cooperation. Happily, there is daily accumulating evidence that rural pastors and lay leaders—long reluctant to cooperate—are doing so to a greater degree than ever. The formation of the New England Town and Country Church Commission is a good example.

Somehow or another, the rural church must be conceived as presenting to pastors of the greatest abilities opportunities comparable to those presented anywhere. But we cannot expect these opportunities to be created, and the rural church to be rescued, alone by men just out of the seminaries. It is a task for the whole Church. We foresee a day in certain areas when the problems of comity will be solved. But, having solved these, we have only begun to tackle the problem of the country church. The lesson that these areas are teaching is that much more than an administrative problem is involved. Just as the problem of the rural school is largely that of getting the best teachers possible, so that of the rural church is mainly dependent for solution upon a man—and a woman—in the manse. Until we tackle the question of the proper support of a permanent rural ministry, we shall only hobble along.

If the Church as a whole will learn this month only a few things about the situation of the farmer and of the rural church, the first Rural Life Sunday will be looked to as a milestone of progress.

On Interracial Friendships

FOR the past five years a group of church women had been giving major emphasis to the study of race relations. The use of mission study books, invited guests who are members of other races, outstanding Negro speakers and singers, served to keep the subject to the forefront in thought and discussion. As a result these women felt that they had accepted Christ's teaching on brotherhood in a very real way. The practical test, however, came a short time ago when two members of a Negro church asked if they might join the group! Here was an altogether different problem. It was one thing to choose a few picked representatives of other races, each of whom brought with her a contribution of music or oratory, but to open the doors of regular membership to Negroes, putting them on the same basis as the rest

of the group, was quite too much for the majority yet to contemplate.

This is probably a typical illustration of the difficulty of putting theories into practice and gives added weight to the methods advocated by the Federal Council's Commission on Race Relations, in which the interracial idea is a basic part of all the plans. During recent months, the Women's Committee of that Commission has ventured beyond the realm of purely business and official contacts. An interracial tea was held last winter at International House, New York City, where over two hundred white and colored women met for a social hour. It was a new and surprising experience to many of those who attended, and in the charming surroundings of that building, where gracious hostesses of both races exerted a friendly influence, many prejudices melted away. The interracial conferences sponsored by this same Committee are always held in places where the delegates can be under the same roof, and one of their greatest values is the opportunity that is thus given for informal interracial contact.

A recent publication of the Inquiry on race attitudes in children emphasizes the fact that prejudices toward racial groups are acquired in childhood, oftentimes so early that in after life people suppose them to be instinctive. With this fact in mind the Commission is endeavoring to build up Christian racial attitudes through the channels of religious education, not just as abstract teaching but through suggested projects that will bring children into friendly contact with other racial groups, stories which show similarities rather than differences and articles for teachers emphasizing the importance of example rather than precept as an educational force.

Filling a World Pulpit

DR. S. PARKES CADMAN, whose address on "The Genius of Protestantism" was printed in a recent issue, has been invited to deliver the sermon

at the opening of the League of Nations Conference at Geneva on September first next. Readers of the BULLETIN will rejoice in this highly deserved honor to a great spiritual leader of America, held in grateful affection, not only by hosts of personal friends in all denominations, but also by countless thousands to whom his voice over the air has brought comfort and courage and deepened insight into life.

It is likewise an occasion for great satisfaction that Dr. Cadman, although his term as President of the Federal Council of Churches has expired, continues to be directly related to it in the new office of "radio minister" of the Council.

The World Court Again

MORE THAN THREE YEARS have elapsed since the Senate gave its consent, with reservations, to the adherence of the United States. One of those reservations had to do with the Court's rendering of "an advisory opinion touching any dispute or question in which the United States has or claims an interest." This particular reservation, in the form drawn up by the Senate, proved to be unacceptable to many of the member nations of the Court. The United States Government did not seem disposed to alter the text of this reservation and there the matter stood.

For bringing the Court once more on the horizon of our thinking, we are indebted to the Honorable Elihu Root. Himself an able advocate of international court procedure, Mr. Root journeyed to Geneva in March where he collaborated with the League of Nations' Committee on the World Court Protocol in drawing up a new formula covering the procedure to be used in connection with the United States when advisory opinions are desired. The formula, as finally adopted by the League Committee, provides that the Secretary General of the League shall, "through any channel designated for the purpose by the United States,

inform the United States of any proposal before the Council or Assembly of the League for obtaining an advisory opinion from the World Court." An exchange of views is then provided for to determine "whether an interest of the United States is affected." If, after this exchange of views, "it shall appear that no agreement can be reached and the United States is not prepared to forego its objection, the exercise of its power of withdrawal [from the World Court] will follow without the imputation of unfriendliness or unwillingness to cooperate generally for peace and goodwill." The Root Formula, in order to become operative, must be ratified not only by the United States Senate but by the fifty-two States adherent to the World Court.

The churches of the United States want to see this country in the World Court. They have said so, time and time again, through local conferences, through national assemblies, and through the Federal Council. They will doubtless go on saying so until the United States is a full-fledged member of that body. It is more important now than ever before that the United States shall become an organic part of this international organism for the peaceful settlement of juridical questions. The commitments which we have assumed under the terms of the General Pact of Paris would seem to make such action on our part logically necessary and morally inescapable.

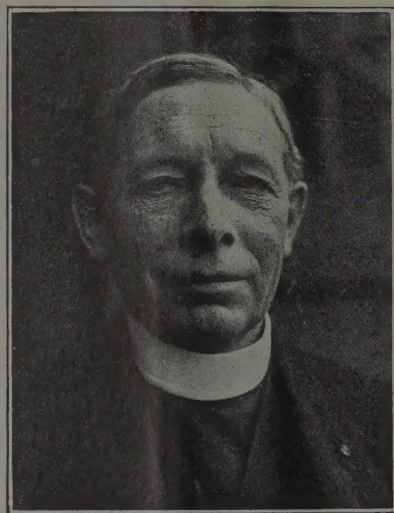
Many church leaders have come to feel that the United States, rather than asking for a preferential position with regard to advisory opinions, should go the whole way and accept the Court's provision for obligatory jurisdiction. This view found clear expression at the Second National Study Conference on the Churches and World Peace, held in Columbus, Ohio, in early March, which recommended that the United States accept "with the other principal nations" the Court's optional clause for obligatory jurisdiction.

THE GOSPEL AND PUBLIC LIFE

By the late RT. REV. CHARLES H. BRENT, D.D.

(In the death of Bishop Brent at Lausanne, Switzerland, on March 27, 1929, the Church lost a spiritual seer, a world statesman, and a prophetic apostle of Christian unity. As Chairman of the Committee on Relations with Eastern Churches and as Vice-Chairman of the Commission on International Justice and Goodwill, he was one of the most trusted and beloved leaders in the Federal Council of Churches. As a tribute to him—a tribute immeasurably more persuasive than any words of our own could hope to be—we print below part of his unforgettable message delivered at Stockholm on August 20, 1925, at the Universal Christian Conference on Life and Work.—EDITOR.)

WE ARE HERE in Christian fellowship to make an adventure in behalf of the commonwealth of mankind. Like the nations, the churches which we represent are without a common mind or common ethic. The catholic Church is an ideal rather than a fact. Sectarianism, the cult of the incomplete, still holds sway in Christendom, and there is war where most of all peace should reign. Valuing such Christian comity as prevails at its highest worth, the total product is a diluted and mediocre religion incapable of exercising moral and spiritual authority in national and world affairs. It is good enough perhaps for individual piety or other-worldliness, but it is not potent enough to make disciples of all the nations according to Christ's explicit command or to convert the kingdoms of the world into the kingdom of Our Lord and of His Christ. An effective unity is no longer a theological luxury; it is a practical necessity.



THE LATE BISHOP BRENT

The churches are only on the lower threshold of that unity without which the world cannot know Jesus Christ, and they are not yet within hailing distance of that stage of development where the nations shall walk by the light of the City of God. It were sheer folly, not to say dishonesty, to deny this unpalatable truth. After the organized confusion of the Great War the nations made a bold effort to rally around an ideal of peace. It was new in spirit and form from anything in the past, and will stand in history as epochal. They did it without benefit of Church or churches. The churches stood by hesitant and critical. Seven years later the peace table of the churches shows fewer results than the peace table of the nations. We are laggards instead of leaders.

The encouraging thing is that we are now awake to the fact, and are here to take the first step toward

rectifying our unheroic course. But we must recognize that no half measures, no pious platitudes, no hesitating utterances will be tolerated. The world is looking at us with mingled expectancy and distrust—some men even with scorn and derision. They have no other belief than that the mountain will give birth to a mouse. The character of Christendom is at stake.

Our business is by cooperative methods to bring the Gospel to bear on economic and industrial matters, on moral and social problems, on education and international affairs. This raises the vital question of the universal jurisdiction of the Gospel—

its relation through the Church with the State, to departmental organization within the nation, and in the family of nations.

First, let us consider the relation of the Church to all forms of organized activity. In its own realm the Church is supreme. It is its indubitable and inalienable duty to determine and apply moral and spiritual values.

Men challenge the Church's authority. They are not quite sure how far they can trust the practicability in great matters of the truth as revealed in the life and character of Jesus Christ. Christianity is good enough for personal matters and other-worldly purposes, but the query arises as to its workability when applied to group life, such as business or politics. A man of affairs shies at the suggestion that the next step for Christians to take is the application of the principles by which Jesus Christ lived in His workaday life to the industrial problems of our times. The idea evokes the exclamation: "That would be a declaration of war." Just so. Because the purpose and the way of Jesus Christ are hostile to much that is characteristic of the thought and activity of modern commerce.

The political world is in like case. It is afraid of what the way and purpose of Jesus Christ would do with it. The astonishment caused by a politician injecting Christian principles into a national legislature a while ago was great enough to echo around the world and be registered in literature. When the British Under-Secretary for Air remarked that the Sermon on the Mount (that is, the truths and principles by which Jesus Christ lived, and which He then laid upon the conscience of all His followers) was the solution of armaments problems, he drew forth the ejaculation: "Good God, Sir, if we are to rely for our air security on the Sermon on the Mount, all I can say is: 'God help us.'"

The beneficent claim of Christ is laid upon international affairs without abatement. So it ought not to be a matter of amazement or dissent when the truths and principles by which He lived are used as the key to international problems. However remote general assent to this may be, the Church cannot debase the universal currency of the highest Christian ethic by filing away its sharp, exacting edge or limiting its circulation.

THE CHURCH AND THE NATION

The relation of the Church to the State is a problem of immediate importance. Side by side the modern nations and the national churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue, overshadowing spiritual values, and the Machiavellian doctrine of subordinating every consideration of religion and morality to the seeming interests of the State prevailed widely. It was but natural that the churches should cease to have a super-national mind, a common ethic, in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the State, until the churches became nationalized instead of the nations becoming Christianized.

God forbid that I should even seem to depreciate the importance of the State or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it. It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church can no more burn incense to the modern State than to an ancient Caesar. In other words, let the lost Christian ethic be found, and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate.

Little by little human life has expanded its horizon. From the local it has risen to the national and from the national it moves out into the international. No longer can a nation live unto itself. It must take its place in the family of nations where the welfare of all is the welfare of each. The nations must learn to live by the law of forgiveness and considerateness and love, or else they will perish. The burning problem of the moment is not merely the elimination of war but the establishment of a lasting and righteous peace. The time has come for as clear a declaration by the united voices of the churches as on slavery or duelling. It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short, the declaration of a moratorium of the moral law—cease to be an offense against God and man and become a praiseworthy virtue and patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of His Church; that war is the abuse and not the use of force because it attributes to force authority and ability to determine moral values of which it is as incapable as trial by fire; that it is the duty of the churches to throw their united weight in support of the organized fellowship of the nations?

TRANSLATING THE GOSPEL INTO LIFE

The issue is clear, and the Christian Church must face it or else imperil the charter given it by Christ. It is an equal duty of the Church to aid the nations, which have made a brave beginning without our help, to establish and maintain tribunals and institutions upon the foundations of righteousness, justice and reason, to occupy the most exalted throne in the gift of men now held by the usurper, war. The League of Nations needs the sympathetic support of the churches to help it to become in personnel and character representative of all mankind. The League of Nations today is more effective for the end for which it was created than any fellowship of the Christian churches in existence for the manifestation of catholic unity.

But when the last word has been said about the League, Permanent Court, Protocol, or what not, we have been discussing instruments whose value rises and falls with their moral content. Without the Gospel they are science without a soul—machines which have no saving or regenerating power for human beings. With living faith the Church must translate the Gospel of love into terms of international life and activity. There is one feature of the Gospel of love that does not have its supreme opportunity in the intercourse and fellowship of nations. Standing

outside the door of international life waiting for admission is the most powerful force making for peace and goodwill ever committed by God to man. I mean forgiveness. God bought by an incarnation and a crucifixion His own right to use it. It stands not as a counsel of perfection but the sole condition of becoming and remaining Christian.

The churches should become a clearing-house for international forgiveness. The establishment in Geneva of a Bureau of Churches would be worthy of consideration, if we were sure we could confine its work to the moral and spiritual sphere and sufficiently safeguard it against political meddlesomeness and intrigue. On the foundation of forgiveness the temple

of goodwill can be erected. Only a supernational Church is equipped for the task.

Unity of heart and hand among the churches is the sole hope for the Great Peace. It is the superb duty and opportunity of the churches to shed their timidity, their self-importance, their localisms and put on the seamless garment of brotherhood and unity according to the mind of Christ. To this end Christ commissioned His Church. For the promotion of it we are gathered. So to God we pray—

"Lord, lift us out of Private-mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace."

COOPERATION AS THE LAW OF LIFE

By the HONORABLE CHARLES H. TUTTLE, *United States Attorney,
New York*
*Vice-Chairman, Administrative Committee of the Federal Council of
Churches*

TODAY, through our civic, social and religious life, there is running, with increasing attention, the word "cooperation." The truth in the word is as old as Christianity, but we are beginning to see with increasing clearness the power within the truth and the goal to which the truth points.

Cooperation is the law of human life by which it is lifted up; and as this force works itself out through history it is clearly moving toward a civilization in which all men live as citizens of one single city, bound together by mutual regard, by a sense of common welfare, and by the impelling obligations of a common undertaking and adventure. It is that perfect city, wide as the world and fair as a bride adorned for her husband, which is the only explanation for that stony and blood-stained road upon which man slowly ascends, for a journey can be explained only by the journey's end.

Today, we see the supreme power of cooperation rising to dominance in all forms of human activity.

It is working itself out in government. Compulsion, slavery and feudalism have gradually yielded to ideas of cooperative freedom. The sovereignty that once centered in an autocrat now is diffused throughout community and nation. True to the natural laws of life, the growth of this power proceeds from simplicity toward increasing complexity, until in that vast and intricate system of cooperative government which we call the United States of America we find today the most advanced, the most ambitious and the most astounding working out of the power of cooperation in political development.

And yet it is apparent that even this synthetic creation of one hundred and twenty million united people does not attain the limit of the law of cooperation or exhaust its power, because already the human mind, not merely of poets and philosophers, but of statesmen and clear-sighted and honest-hearted citizens, looks beyond to a world cooperation; and in the form of international conferences, steps toward limitation of armament, establishment of a world court and the building of a league of nations there are being laid the foundation stones and there are being driven the piles upon which will rise the vast temple of the federation of all humanity.

The law of cooperation is also working itself out through all industry. The age when unrestrained and savage competition was deemed a blessing has passed forever. That light of reason with which the Supreme Court of the United States approached the problem presented by the Sherman Law has not cast its illumination in vain. Human welfare and regulation in the public interest are the accepted principles of today, and business success is being increasingly judged according to the degree of service which it renders. The nomenclature of a bare living wage is being replaced by the nomenclature of a cultural wage; and the leaders of industry are realizing that the principle and implications of the Golden Rule are part of the higher economics.

So, also, in the world of learning, we see the law of cooperation coming into the ascendancy. Everyone realizes today that there can be no liberty without enlightenment, no commercial progress without uni-

versal education, no reign of law without equal mental and moral opportunity for all. Hence, the vast multitude of our schools and colleges, public and private, which daily are combining their efforts to fashion orderly citizenship, to make a contagion of the passion for truth, to open to all a pathway into the ideal, to preserve the great popular heart from envy and prejudice and to raise a standard to which all right-thinking people may repair and make a stand for the eternal values.

It would be strange if religion—particularly the Christian religion—did not reflect this universal tendency toward cooperation. The spirit of fraternity, which is the very essence of the Christian faith, is the energy within the law of cooperation. Ideals demand embodiment; and it is the peculiarity of the ideals of real Christianity that they defy discouragement. An ideal of service is the highest conception of cooperation. Hence, the rise of the Federal Council of the

Churches of Christ in America. The Council came into being because it became self-evident that the denominations were not ends in themselves, but must yield obedience to the law of cooperation. The inner unity of the spirit could not be altogether sacrificed to differences in interpretation, tradition or point of view. Aspirations after international justice for all nations and social justice for all men tame the fierceness of dogma and humble the pride of dissent. The vast expansion of the material life would prove too strong for any effort on the part of the spiritual forces short of collective effort. Hence, the Council is the symbol and the herald of new power in the Christian faith. If patriotism can stir to such a supreme adventure in cooperation as the United States of America, surely religion, pure and undefiled, can stir to even more daring, more successful and more serviceable adventures with this great law which holds the future in the hollow of its hand.

One Way Out of the Rural Church Problem

By KENNETH C. MACARTHUR, *Rural Secretary, Massachusetts Federation of Churches*

ONE of the marked tendencies of country life today is the passing of isolation. Two million four hundred thousand farmers in the United States are said to be engaged in cooperation, either in marketing their products or in buying supplies. The consolidated school is replacing the scattered district schools. The automobile and radio are teaching rural people to think in terms of a wider community than that represented by any local group. These tendencies have affected church life as well as other interests.

There is a growing recognition that we must have capable educated men for country ministers, and that to secure such men we must offer them adequate fields for their efforts and at least a fair remuneration. In Massachusetts, the most successful way of securing these results has been by the method of federating existing local church organizations.

Such a church must be clearly distinguished from the so-called community or union church, which has no denominational affiliation. A federated church acts as one congregation for all purposes of work and worship; but each unit maintains unimpaired its legal identity and its denominational connection. The pastor may represent one of the constituent units or some other denomination. A joint committee giving equal representation to the units has the management of all business affairs. Each of the partner churches gives to the joint committee the use of its land and build-

ings and the income of all invested funds. But the members give their missionary offerings to the boards of their own denominations. Questions of baptism are left to the conscience of the individual member, and the pastors may secure the services of any ordained clergyman to administer the rite in the manner desired.

Delicate and even difficult engineering is sometimes required to bring about such an organization in a local community. Some people fear that important religious principles will be compromised. Others have such sentiment for a building that they are unwilling to worship elsewhere. They put the symbol of religion in place of the reality, and should heed the apostolic words, "Little children keep yourselves from idols." They are like the Jews of our Lord's time who swore by the Temple. There is much inertia to overcome in forming such an alliance. There have been two failures in Massachusetts. But there are now 50 federated churches successfully functioning. The Articles of Agreement, prepared by representatives of the various denominations, have worked well. They provide that, in case any of the constituent churches shall vote that circumstances make it inadvisable to continue this agreement, they may withdraw upon six months' notice. In other words, the churches are going into something like a companionate marriage rather than an agreement to take each other for better or worse.

This form of organization has ceased to be an experiment. It has stood the test of time. One church of this type has been operating in North Truro on Cape Cod since 1867.

Miss Elizabeth R. Hooker, in her book, *United Churches*, pointed out that 48 per cent of such combinations are in New England and the middle states, nearly all of them in small communities. Their average membership was 172, their yearly addition over 5 per cent, and their salary \$1,650, as compared with 108 and \$1,430 respectively for the average of all churches in similar places. In Massachusetts, the average benevolences have increased from \$200 before federating to \$456 after taking that step.

The general experience has been that the federated church brings better financial results, community harmony and improvement, and an increase in attendance and membership. In some cases the total membership is smaller after the churches federated than it was ten or fifteen years before, when they were all separate, but this is accounted for by the falling off in rural population.

Country people would not be so foolish as to maintain three high schools, railroad stations or Grange halls when one would be sufficient. They would not lay out three or four parallel highways to the next village when one would be ample for all the traffic. The economic argument undoubtedly carries a good deal of weight. People often give more after the churches have federated, but their money goes further. It is no longer necessary to heat and light, to preach at and sing to so many thousand cubic feet of empty air. The unused church building in various towns has become a community house, and the extra parsonage has brought in revenue to the church. In Shirley, Mass., the Congregational and the Universalist churches federated. The superfluous auditorium was sold to the American Legion, the better one being maintained as a place of worship. One of the leading citizens was so impressed by the good work done in bringing the churches together that he gave \$15,900 for a community house. The Universalist church was able for the first time in many years to meet its whole denominational apportionment, and its children have now all-the-year-round Sunday school instead of for a period of four months. As far back as 1920, there were four rural pastors in Middlesex County who had salaries of \$2,000 and parsonage. Three of these were in federated churches. There is an obvious reduction in overhead expenses. As long as church properties are exempt from taxation, even the atheists being compelled indirectly to support them, it is a question in ethics as to whether we are justified in using them relatively unproductively.

The town and country people are being brought together in other aspects of their lives. It is a pity

that the Church, whose very reason for being is fellowship, should so often remain a divisive agency. One layman in Charlemont, where three denominations federated, remarked that there never was a Christian spirit in that town until the churches got together. The deepest reason for federating has not been to save on the coal bill, but in the love of Christ to express that spirit which devout disciples have come to believe essential for the bringing of the world to His feet.

CONCRETE CASES OF SUCCESS

A good example of the success of this kind of work is seen in Conway, a farming town in Franklin County. If we compare five years of united work on the part of three denominations represented in the federated church there with the five years previous, we find that the benevolences increased from \$1,200 to \$3,500, or nearly 300 per cent. The Ladies' Aid gained over 57 per cent. The minister's salary nearly 58 per cent, and the church membership nearly 48 per cent. The Sunday school and young people's society each gained over 100 per cent. These gains were due to the federated plan and to able pastoral leadership which this plan makes more likely for a small church. They are all the more remarkable because during the period of ten years the population of the town decreased from 1,219 to 936.

In Ashland, a town of about 2,500 population, the Congregational, Baptist and Methodist churches have been federated for nearly ten years. The united church has a budget of \$5,500 and pays its minister \$2,750, besides parsonage. The missionary giving for the various denominations has been maintained. The annual canvass covers all the Protestant homes in the town, and the weekly church paper has a circulation of 400 copies. The total church membership is about 350, 120 of whom have been received into the church in the past three years. The church school is thoroughly organized and departmentalized. The young people's department has a constituency of 174. When the federation was established, two of the churches had no pastors and no money for fuel, and the Baptist church had a student pastor only because of invested funds. There has been a general improvement in the spirit and government of the town because of the influence of the federated church, which regards its tasks and ministry as community-wide.

The movement in Massachusetts has spread to larger communities also. In Warren there are 355 members in the three-church federation. In Hudson there are 398. In Chicopee there are 337. In Neponset, part of Boston, there are 344. And in the First Federated Church of Boston, in Roxbury, there are 310. Lowell also has a flourishing federated church. It seems likely that we shall have more and more churches of this sort in

cities. Most of the objections are theoretical, and when people actually work together they find it perfectly possible to conserve the denominational life in a larger unity. No one can estimate what far-reaching effects this experiment may yet bring about. The United Church in Canada came partly from the local unities in small communions, and the federated country church, which has already spread to the cities, may lead the denominations toward some fulfilment of our Lord's prayer that they may all be one.

The writer is himself the part-time pastor of a federated church, in which for sixteen years Baptists and Congregationalists have worked together with increasing effectiveness. Last June, he immersed three young men in a lake, and the Congregational deacons then served the communion at the service held in the nearby farmhouse.

We can succeed with federated churches if we sincerely want to serve our community and the Kingdom of God. We must secure a large measure of unanimity on the part of the local people and also the approval of the denominational officials. The adoption of the Articles of Agreement should be followed by united effort in all departments of the church life, under the leadership of a broadminded and earnest minister. If this is done there is no reason to fear failure.

The next step after the local federated church is the Larger Parish, in which several communities co-operate in maintaining a staff of trained specialists, covering an adequate area with adequate men and women leaders. The federated church fits very well into this now generally approved scheme for rural church administration.

PUTTING FIRST THINGS FIRST

By JOHN M. MOORE, *General Secretary*

Federal Council of the Churches of Christ in America

THERE SEEMS TO BE some terrible misunderstanding about Christianity. No wonder a young Jewish woman who had been won to loyalty and love for Jesus expressed the desire to study Christian history in order to discover how Christians came to be so unlike their Christ.

That Christ has been misunderstood, and consequently misrepresented by His followers, becomes more evident the further one pursues the study of things that matter most to Him. The list does not include many of the things that loom large in modern Christianity. The main subjects that are prominent in current controversies are not given large place in His recorded words, and to some things that are accounted important He does not even allude. The same is true of the ecclesiastical issues out of which our many denominations have grown. Over against this strange fact is the still stranger one that the things that did deeply concern Him frequently seem to hold no large place in the creeds or the concern of the churches.

Follow Him through Galilee and watch Him touch lepers and cleanse them; touch blind eyes and open them; dry the tears of Jairus and the widow of Nain and Mary and Martha. Walk with Him along the road as He gives Himself to the illumination of the opening minds of the Twelve. Join the multitudes by the lakeside or on the mountain slope or in crowded homes or synagogues or in the Temple, as He pleads and argues and illumines truth with proverb and story,

if by any means He can win them to the love and service of the Father.

Listen to some of His parables. A wounded man by the roadside who has been beaten up by bandits is passed by of priest and Levite, but cared for by a neighborly Samaritan. "Go thou and do likewise," says Jesus. A beggar dies uncared for at the door of a rich man. The heartless Dives is held up to the world as the supreme example of one on whom the just and terrible judgment of God may properly descend.

The end of the world has come and all the nations are assembled before the great white throne. Some are welcomed to the Kingdom; others are banished. But the standard of judgment in every case is service. Did you minister to the hungry, the thirsty, the stranger, the sick, the prisoner? This is the one thing in which the judge is interested, for the answer to this question reveals character, and character determines destiny.

Or take the Master's own interpretation of His mission. He leads the synagogue service in His home town, Nazareth, one Sabbath morning, at which He determines to disclose to His neighbors His sense of His mission. Before doing so, He reads an old prophet: "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to

preach the acceptable year of the Lord." Then He adds, "This day is this scripture fulfilled in your ears."

John the Baptist, brooding in Herod's prison over the tragic turn of affairs, sends messengers to Jesus to inquire if He be indeed the Messiah. He answers in terms of service: "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Little wonder that Peter can write a biography of Jesus in a sentence: "He went about doing good."

Professor Rauschenbusch pointed out a fatal defect in much of the religion of the past when he said: "Religion in the past has always spent a large proportion of its force in doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows." When one analyzes the issues at the root of current controversies, he cannot escape the feeling that a good deal of the same sort of misapprehension of the religion of Jesus still obtains.

The God and Father of Jesus has totally different interests from those which were believed to concern the gods of primitive faiths, or even Jehovah, in the earlier stages of Hebrew religious development.

There has been some terrible misunderstanding about Christianity, or we could not have so many churches and so much religious activity with so much controversy and so little creative service. Truly we need a new reformation that shall be as significant and revolutionary as that which Martin Luther led four centuries ago. He transferred the center of spiritual gravity from ceremonialism to faith. The new reformation will transfer it from dogma to reality, from religious exercises to Christian service, from the things that mattered little or not at all to Christ to the things that matter most.

In this time of lawlessness, and confusion as to moral standards, and industrial and race conflicts, and furious preparation for the next war; in this time of church conflict over theological definitions and ecclesiastical procedure; in this time of transition to a new era, with its attendant and inevitable conflict between conservative and progressive ideals, let us come back to Jesus and ask Him what matters most; where major emphasis shall rest, what first things shall be put first. Can there be any doubt about His answer? "Seek ye first the Kingdom of God." Every issue

that concerns human life today rests back upon this one fundamental base. Can we make His kingdom vision of world government and life come true? Can we get men to believe that His way of love and goodwill and service will work? Can we believe our own Gospel and carry it into our homes, our schools, our business, our political life, our social relations with men everywhere?

And to all these questions add this one: Can we make the Church an instrument of Christ in getting these things done, putting every question of rite and ceremony and dogma into the subordinate place where it belongs, and putting human service in the name of Christ for all the world into the place of first and final concern? This would mean a quite new and different kind of Church from that which, because of its weakness and ineffectiveness, the world today too largely ignores. A Church whose first aim was human service would make an appeal that would be irresistible. It would naturally lose the sort of people who are interested only in the things that lie on the periphery of religion, and the religious bargain-hunters who are out for the comforts of religion without its responsibility, and the dogmatic, the sectarian, the spasmodic types. But it would just as naturally draw to itself those who share Christ's sorrow for the world's sin and suffering, the heroic, adventurous souls who believe that the world can be changed into the Kingdom of Heaven on earth; who recognize that the Christian way of life is not the proposal of a visionary but the divine revelation of the only way of life that can possibly survive in a world of moral and social beings; and who recognize that pioneers in this way are in for a bad time at first, but that the promise justifies the price; who take Jesus at His word when He says of Himself, "I am among you as he that serveth," and when He makes His own standard of serving life the norm for all His followers, "As the Father hath sent me, even so send I you."

Dr. Macfarland's Accident

Readers of the BULLETIN will regret to learn of the accident which befell Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council of Churches, and which has confined him to his home for several weeks. As a result of tripping over a low fence both arms were fractured and have had to be in plaster of Paris casts.

The original X-ray did not disclose the seriousness of the injury, and for more than a week Dr. Macfarland was carrying on a considerable part of his regular work in spite of the suffering occasioned by the accident.

The Religious Situation in Czechoslovakia

By JOSEPH S. ROUCEK

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IN THE HISTORY of the Czech people religious passion has been the creative energy at the heart of their nationalism. The religious fervor of the past has been the chief impulse governing political events and the great controlling force in the evolution of state and people.

No other Christian nation has had the religious experience of Bohemia, the nucleus of modern Czechoslovakia. During her fifteen centuries on the stage of history she has changed her religion five times. Her first venture was the abandonment of Slavic paganism for Greek Christianity in the year 863. In the course of the tenth century she embraced Romanism, from which, over a century before Luther, she revolted during the Hussite Reformation. For two centuries subsequent she remained the first of the Protestant nations, only to succumb to the Catholic counter-reformation during the Thirty Years' War, since which time Bohemia has again been almost exclusively Roman Catholic.

Protestantism came to a sudden end in 1620 in the Battle of White Mountain, the great tragedy in the story of Bohemia. It meant not only the end of Czech independence, but also one of the greatest national religious humiliations in the annals of history. There were two victors, the forces of which were united, the Hapsburgs and the Roman Catholic Church.

The union of the Church with the State continued in the famous Concordat of 1855, made between Francis Joseph and Pius IX. It was decreed that the State should preserve the Roman Catholic religion, "with all its rights and prerogatives according to God's order and the Church's laws." The Church was acknowledged supreme in all matters of marriage. Only Roman Catholic teachers could be appointed to gymnasia, or middle schools, and bishops were granted full right of censorship of all books. More liberal laws were passed in 1867-68; but, as Austria never could bear to be definitely estranged from Rome, these liberal laws were in fact never made effective. The superintendence of the schools fell again into the hands of the pedagogic priests of Rome; freedom of conscience was seldom granted; teachers and university professors were persecuted for their liberalism; attendance of state officials and students at Catholic services and observance of religious rites were enforced by penalties.

Thus we see that Hussitism and Roman Catholicism are the two great forces which have molded the national life and which will continue to influence its future. We also understand how those 300 years of slavery of spirit have left their traces in the temperament of the people, impairing their aspirations and fostering a feeling of indifference to religious impulse. This fact of religious fatigue serves to explain the figures of the first religious census taken after the war in 1921:

| | Per Cent |
|-----------------------------------|----------|
| Roman Catholic—10,000,000 | 76 |
| Greek Catholic—500,000 | 3 |
| Orthodox—80,000 | 1½ |
| Protestants—1,000,000 | 7 |
| Czechoslovak Church—600,000 | 4 |
| Jews—181,000 | 1 |
| Non-Confessional—700,000 | 5 |

The greater Protestant denominations are: Czech Brethren, that is, the union of Lutherans and Calvinists in Bohemia and Moravia, two hundred thousand; Lutherans, mostly Germans and Slovaks, four hundred thousand; Calvinists, mostly Hungarians, two hundred and nine thousand. The Baptists, Methodists and Moravians form smaller groups. Thus the majority of the people still describe themselves as Roman Catholics. But to appreciate the true significance of these figures a most careful consideration of the existing mentality of the people is necessary.

Immediately after the war, and as soon as Czechoslovakia had become an independent republic, two strong political religious forces were set in motion among the people, the Catholic and the anti-Catholic movements. Many people left the Roman Catholic Church, and something less than half of these founded the "Czechoslovak Church," a new body standing on what might be called middle ground, between Protestantism, Catholicism and Free Thought. About the same number have remained without church affiliation, while a much smaller element joined the Protestants.

The Catholic Church, having thus partly lost its privileged position, still exercises a wide influence over the life of the nation. It remained at first somewhat on the defensive but, as soon as it found that the Slovak people would support its endeavors, began to take the offensive and to demand larger powers, such as completely denominational schools. The clergy have even considered themselves strong enough to impugn publicly Hus' sacred memory and

to publish in their representative press a leading article coarsely libeling his personality with an insulting reference to the position assigned him in the national history. The result was the departure from Prague in July, 1925, of the Papal Nuncio, who had protested against the part the Government took in the celebration of John Hus. However, the differences were liquidated in December, 1927, by concluding a *modus vivendi* which made it definite that no part of the Czechoslovak Republic will be under ecclesiastical authority and all dignitaries are to be appointed with the approval of the Government.

From the point of view of education, there is now no privileged Church in the State, but all religious organizations may, if they are sufficiently large, claim registration and have equal right of entry into state schools to give religious instruction to those children whose parents desire it for them, provided the number of children in any particular case warrants it. Such religious teaching is paid for by the State. There is a conscience clause whereby parents may claim for their children exemption from all religious teaching. The work done by ministers and clergy as registrars of births, marriages and deaths is paid for by the State.

A REFORMED CATHOLICISM

The Czechoslovak National Reformed Catholic Church was formed soon after the proclamation of Czech independence by patriotic Catholics who could not, in view of the past national history, remain in union with Rome, but nevertheless could not resign their deep-rooted Catholic traditions of worship. The Czechoslovak language was introduced into their church service instead of Latin, and celibacy was abolished. They asked for a revision of the verdict which burnt Hus at the stake, and proclaimed that they would never submit to the authority of the Roman Church until this crime was acknowledged. They petitioned Rome for these reforms: the use of the national language in the church service; a voice in the election of the church dignitaries; abolition of celibacy or making it voluntary; and social justice in the financial remuneration of the priests.

Rome summarily refused all these demands and threatened with excommunication the priests who insisted upon them. Most of the reformists yielded obediently. A small minority left the Church and a few were excommunicated. It was only at this stage of affairs that the laymen came out, following their priests in large numbers. In some cases whole villages followed the lead of a trusted and heroic leader to form a National Catholic Church free from the domination of Rome.

While looking around for sympathetic cooperation, the patriotic feeling naturally led some of the leaders

to seek it among the national autonomous groups of the Serbian Orthodox Church, which offered help in the solution of at least one vital problem, namely, the ordination of bishops. Other motives were easily found in the sacred memories of Cyril and Methodius, the first apostles of Christianity to come to the Czech people during the ninth century from the Slavic Balkan States. The negotiations, however, dragged out seemingly indefinitely. The question of organization developed quite a serious problem as to creed. The fundamental creedal basis of the Orthodox Church is given by the first seven Ecumenical Councils. This is quite conceivable in a Church that has grown out of an organic connection with the first stages of Christianity, but for a Church that has had its birth in the twentieth century it is impossible to ignore the development of Christian thought and return to a primitive basis. Because of these differences, the Orthodox Church and the Czechoslovak Church have now severed formal connection. The Czech Protestant Church maintains toward the new church an attitude of sympathy and helpfulness. Undoubtedly this new religious movement upon Czech soil will ultimately enrich and quicken the religious life of the nation.

THE STATUS OF PROTESTANTISM

In comparison, of course, the evangelical Protestant churches are in a better condition, for they have their historical traditions and their established religious communities, which have outlasted the age of persecution. Their recent revival, reorganization and progressive outlook vary according to the people's consciousness of the need of adapting the spirit of the past to the needs of the present. They appear at a disadvantage in comparison with the Roman Catholic Church in respect to wealth and also unity.

Today, perhaps, the Evangelical Church of Bohemian Brethren has the best opportunity, and the impulse is certainly not lacking to arouse and deepen an intelligent spiritual fervor of Christian life throughout the republic. It is undoubtedly the most liberal and progressive of all the Protestant churches in the state. It corresponds in church government to the Congregational body in England and America.

In Slovakia the Augsburg Evangelical or Lutheran Church became the prevailing Protestant church before the war. It has a Slovak majority; it has not united with the Evangelical Church of Bohemian Brethren. The Calvinist Church in Slovakia, on the contrary, has a Magyar majority, and shows a strong Magyar political tendency. The Slovak minority, feeling the hopelessness of its position in the face of the unsympathetic Magyar majority of its own church, seeks its release either by union with the Evangelical Church of Bohemian Brethren or through its own

autonomy within the Calvinist Church with the free use of its own language in worship and schools.

The Chelcicky Society, or Baptists, is carrying on a very earnest and useful missionary work in Slovakia. Soon after the political revolution in 1918, the Methodists from America established a missionary organization in the country, and their influence is increasing rapidly, so that they are working at present in some thirty places. The Free Reformed Church, the Baptist and the Methodist Churches are not sanctioned by the State.

In conclusion it may be said that, although the census would make it appear that the religious future of Czechoslovakia belongs to the Roman Catholic Church, such a supposition would be quite misleading. The census figures of Roman Catholicism were unduly increased by the so-called "matricular Catholics."

Such are simply hereditary, officially registered Roman Catholics, who, however, grow up with no distinctive belief or religious sympathy, or who consider their religious opinion a matter of purely private, independent judgment, and practically remain outside all religious organizations. It is difficult to gauge the number of these matricular Catholics, but they probably number throughout the country more than half the total of the Roman Catholics.

Side by side with all this, there is, of course, in Czechoslovakia, as elsewhere, the great danger that in the revolt from irrational features of the religion of the past the people may forego altogether the claims of religion. But the nation which gave birth to Hus and the Taborites is not likely to be found lacking in true religion or to be without a great spiritual future.

A NEW PLAN OF COOPERATION WITH THE COMMUNITY CHURCH WORKERS

THE NEW PLAN of closer relationship between the Federal Council of Churches, the Home Missions Council and the Community Church Workers of the U. S. A., which has been under consideration for several months, has now been officially approved by the three bodies. The Administrative Committee of the Federal Council took favorable action at its meeting on March 22.

The plan provides the following basis of cooperation.

"There shall be established a joint Committee of the Federal Council of the Churches of Christ in America, the Home Missions Council and the Community Church Workers of the U. S. A., consisting of three members from each group. The function of this committee shall be,

- (a) To study—in cooperation with the five-year program of survey and adjustment of the Home Missions Council—the spiritual interests of individuals and communities of America with special reference to the question, How can the churches—present and future—so work together as to produce the best spiritual results without competition and overlapping of effort.
- (b) To make such recommendations to local communities and to state and national ecclesiastical bodies as shall grow out of this study.
- (c) To follow up such recommendations by whatever means may seem wise to realize the ideal of greater unity and effectiveness among the churches of America, recognizing first, last and all the time the right of the community to determine the nature

and form of the church, whether denominational or otherwise, which it will attend and support.

"The Executive Secretary of the Community Church Workers of the U. S. A. shall cooperate with the Home Missions Council and the Federal Council of the Churches of Christ in America in the following ways:

- (a) Cooperation in the five-year program of survey and adjustment with particular responsibility for the adjustments to be made in local communities, following the survey, and shall be ex-officio member of the joint committee of the five-year program.
- (b) Participation in conferences and other educational programs looking to the cultivation of the cooperative spirit.
- (c) Corresponding secretary of the Joint Committee on Community Churches."

Leaders in the three bodies express much satisfaction with this recent step in the direction of a more united approach to the local community.

Present trends toward militarism in the United States are the subject of a speech by Honorable Ross A. Collins, a member of the House of Representatives from the State of Mississippi, which furnishes much food for thought and much actual information with which workers for peace should be familiar. It is reprinted under the title, "A Growing Military Establishment," and can be had from the Government Printing Office, Washington, D. C.

Albert G. Lawson

A Personal Appreciation

IT WAS the Annual Meeting of the Executive Committee at Washington in 1910, the first meeting of the Federal Council which I attended.

The one and only department which had thus far developed was the Commission on the Church and Social Service, and the proposal was made that the larger administrative service of the recently formed Council should begin in that field, for which a charter had been given in the Social Ideals of the Churches enunciated at the First Quadrennial Meeting of the Council in 1908.

The proposal took the form of an addition to the then meager budget in order to provide for the Secretaryship of the Commission on the Church and Social Service, to which I little dreamed I was soon to be elected.

There was some opposition, or at least doubtfulness, voiced mainly by some of the older members, and the matter began to look venturesome. A man arose, whom I had never before seen, but whose presence captured my attention, a face that combined sweetness and strength, with a manner composed and impressive. I felt that the matter was now likely to be decided; and the beard then touched with white and the evident three score and ten made me a bit more than doubtful.

Then there poured forth from this retiring pastor a flood, I would not say of eloquence, although it had that in large measure, but rather of persuasion.

As a pastor he had been, above all, an evangelist and he remained so, simply applying his evangelistic spirit and fervor in winning individuals to Christ equally to the human need for social service. His words revealed experience, knowledge, vision and intuition in equal measures. There was no further discussion, and the vote was taken.

From that moment I had chosen him as counsellor, and my life has been very close to that of Albert Lawson. He was my senior by a quarter of a century, and we have been both father and son and brothers. He seemed to grow younger as fast as I grew older, both in spirit and in ideas.

Not only his wise counsel, his sympathetic correction and reproof, his ever-ready help in time of emergency, but his thoughtful letters to my wife and little children, while I was away on distant and sometimes somewhat dangerous missions, his prayers made so personal in their reach to the heart, are treasured memories, deepened because I knew the heavy burden of sorrow carried in his own heart.

He was both prophet and psalmist, and to me he has become a saint.

For a long time we violated discipline and office exactitude by keeping his name inserted with that of the secretaries. He attended meetings of the staff, and we thought of him as one of our administrative group, as young as any of us. He kept us steady but never by repression, and he never turned us backward.

If, during these years, I have rendered any service worthy of this task, it has been in the largest measure mediated service, due to those men who have breathed sympathy, supplied wisdom, overlooked and forgiven constant failures and mistakes and unselfishly kept themselves in the background, and among them Dr. Lawson stands foremost in length of time and measure of help, and I am only one of many.

He came to our Twentieth Anniversary three months before his death. The doctors did not advise it. His step was halting, his voice feeble, but it was the same animated spirit. It may have shortened his life a little, but I am glad for our sakes that his devoted daughter yielded to his wish.

CHARLES S. MACFARLAND.

Personal Religion No. 3

MY WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom;
In the roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work—my blessing, not my
doom—
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall,
At eventide, to play and love and rest,
Because for me my work is best.

HENRY VAN DYKE.

—By permission of Charles Scribner's Sons.

Reprints of this quotation will be furnished at cost of printing and postage to any who care to use it as an enclosure in correspondence. Address the Federal Council Bulletin, 105 East 22d Street, New York, indicating how many copies are desired, ordering by number and enclosing 10 cents per dozen or 75 cents per hundred.

Dr. Deissmann Pleads for Christian Unity and International Friendship

AMERICAN CHURCHMEN have been listening during recent weeks with deep interest to a voice from Germany—the voice of Dr. Adolf Deissmann of Berlin. This distinguished scholar came to the United States primarily for the purpose of delivering the Haskell Lectures in the Graduate School of Theology at Oberlin, and the large numbers of ministers, students, and laymen who have heard him in other parts of the country owe a debt of gratitude to Oberlin. Identified as he is with the Stockholm and Lausanne movements for church cooperation and Christian unity, Dr. Deissmann has been widely welcomed in the United States and has made a profound impression. He has placed particular emphasis upon the bridging of the differences between churches and nations.

Dr. Deissmann addressed himself to these two specific issues at the dinner given in his honor in New York under the joint auspices of the Federal Council of Churches, the Church Peace Union, and the World Alliance for International Friendship.

"It is true," said Dr. Deissmann, "that the development of the merely technical questions of church union is comparatively slow and that there is still in some quarters of Christendom a spirit of pious hesitation in approaching such matters. But I think that there exists a spiritual unity of a high degree in all essentials of Christian faith and Christian activity. For many years in my academic and friendly intercourse with prominent American theologians of the principal denominations I personally discovered a common American type of Christianity rather than a multifariousness of different denominational types. American Protestantism, externally divided as it is into so many different denominations, possesses nevertheless a far-reaching unity in the essentials.

"And I am glad to add that, comparing this American type with our own European type, which likewise exists under the surface of our various European ecclesiastical types, I do not discover anything which would make it impossible for us to unite our forces.

"In my opinion there is one urgent problem which ought to be solved as soon as possible. It is a problem semi-spiritual and semi-technical; we must make our unity more manifest in a common fellowship at the Lord's Table, making a first beginning at least in our ecumenical conferences. I cannot see why Christian brethren, who united themselves again and again in the Lord's name and in the Lord's Prayer, cannot unite at the Lord's Table. We are all Christian brethren, who in the misery of the last decades have ex-

perienced a new vision of Christ, a new fellowship with Christ, a new enthusiasm for Christ and His Kingdom.

"This leads me to a second question intimately connected with the problem of church unity. I am convinced that it was the good pleasure of God through the deep distress of the last decades to mobilize the churches not only in the interest of church unity as such, but in the interest of a united humanity. Church unity means more than a new inter-Christian organization; it means a new inspiration and a new strengthening of Christianity for the great purposes of God for mankind.

"This was the meaning of all that great pioneer work of the World Alliance and of the Church Peace Union reinforced by the Federal Council of Churches, for many years. This was the meaning of that never-to-be-forgotten Stockholm Conference on Life and Work and of the World Conference at Prague in the summer of 1928. We have experienced a new mobilization of evangelical energies. We have recognized the gigantic task of the churches in the reconciliation of peoples and governments, up to now torn asunder by hatred and economic interests. We have recognized the need for building up a Christian leadership for peace.

"It cannot be denied that this work has already had important results. It seems to me that the Locarno Pact as well as the Kellogg Pact would not have been possible had our movement not created the beginnings of a new public opinion. With deep gratitude I confess that in this respect the American churches have been and are in the forefront.

"Grateful for the moral progress of public life symbolized by the Locarno and Kellogg Pacts, we must, however, regard Locarno and the Kellogg Pact as a new call to repentance and to self-evangelization of Christianity, a call to assemble all disciples of Christ under the Cross. I venture to say that the only effective Locarno spirit is the Golgotha spirit.

"Between the nations there stands today, just as during the war, the mighty power of ignorance. The nations know too little of each other and stand under the fatal spell of silly generalizations and a pharisaical self-conceit. Distrust and hatred embitter the souls of men. Here the churches have the duty to improve the spiritual atmosphere, to create a basis for mutual confidence, to develop by small acts of personal endeavor a network of honest and friendly relations from people to people. Let us unite our spiritual powers from land to land into a great

brotherhood, standing under the Cross and strengthened and comforted by the Crucified."

At a reception given Dr. Deissmann, shortly after his arrival in this country, by the Administrative Committee of the Federal Council, he expressed his special gratification that the churches in America had found it possible, following the war, to extend a helping hand to the churches of Europe. At a farewell luncheon on April 24 a group of leaders in

church cooperation gathered to express their appreciation of what Dr. Deissmann's visit had meant to America.

After filling a crowded schedule of six weeks, during which time he lectured at many of the more important seminaries, colleges, and universities, Dr. Deissmann sailed for Germany on April 25. Before sailing, Dr. Deissmann received the degree of Doctor of Literature from Wooster College, Wooster, Ohio.

WALDENSIAN LEADER WELCOMED BY FEDERAL COUNCIL

ON April 19, Rev. Paolo Bosio of Rome, Italy, was the guest of honor at a luncheon tendered by the Federal Council's Commission on Relations with Religious Bodies in Europe. Signor Bosio is one of the outstanding leaders in the Waldensian Church of Italy, being the pastor of the Cornelius Baker Memorial Waldensian Church in the Piazza Cavour, Rome, the largest of the Waldensian congregations outside of the Waldensian valleys.

Signor Bosio's presentation of the present situation in Italy, and of the vital contribution which the Waldensians are making to the spiritual life of that country, made a profound impression upon his hearers. The Waldensian Church, as Signor Bosio interpreted it, is the oldest Protestant church in the world and has kept alive the torch of religious liberty in the face of the bitterest persecution. Signor Bosio expressed the judgment that the recent concordat between the Vatican and the Italian government would not impose any special disabilities upon the Waldensian Church.

The American Waldensian Aid Society, 156 Fifth Avenue, New York, cooperates with the Waldensian Church by helping to secure in this country needed support for its work.

The presiding officer of the luncheon conference with Signor Bosio was Rev. Kenneth D. Miller, the new chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe.

Dr. Guild Begins New Work

Dr. Roy B. Guild, who, as announced in the last issue of the BULLETIN, has been elected Associate General Secretary of the Federal Council with special responsibility for the extension of state and local federation, has already taken up his work and can be addressed at his office at 77 West Washington Street, Chicago.

The New Bedford (Mass.) *Evening Standard*, in commenting on Dr. Guild's resignation as pastor of the Trinitarian Congregational Church of that city, pays a glowing tribute to his work and to the spirit of his service.

An article, contributed by John M. Trout of that city, says in part:

"Dr. Guild possesses a genius for harmonizing both issues and people. Under the impress of his strong and healing personality it is not easy for folks to remain enemies or even indifferent to one another. In thus holding different elements together and surmounting difficulties from which another might draw back, he has never found it necessary to lower standards or to compromise convictions. In the work from which he came to New Bedford and to which he now returns, this faculty for reconciliation meant, and will continue to mean, more than his acknowledged mastery of the technique of organization.

"The only possible comfort that New Bedford can have in his withdrawal is the hope that many others will emulate him and develop in themselves the perspective and tact which made him so useful here and so indispensable."



WALDENSIAN CHURCH
Piazza Cavour, Rome

MILLIONS STARVING IN CHINA

AS NEARLY as can be estimated, over 20,000,000 men, women and children in China are now not merely facing starvation, but actually starving. Many of these are in regions too far inland and away from rail communications to be helped now. To meet their crying needs, food supplies and seed grain should have been started toward their districts two or three months ago.

But there are starving millions in relievable areas near at hand.

Dwight W. Edwards, American Executive Director of the International China Famine Relief Commission, having headquarters in Peking, writing on February 19, reports in detail the food situation in 235 Hsien (townships) having a population of 38,828,000. At that time it was estimated that in 52 Hsien (population 6,894,000) starvation existed on a "considerable scale." Grain supplies were "almost exhausted" in 135 additional Hsien with a population of 23,969,000. The population in the remaining 48 Hsien would probably pull through, "except the ordinarily indigent," by migration, selling of resources and "use of food substitutes." All these millions are near at hand and capable of relief if the funds are promptly furnished.

On March 15, China Famine Relief, U. S. A., received from the Department of State a letter reporting a cablegram of February 20 from Minister MacMurray in Peking stating that he had "no hesitation" in accepting as a preliminary estimate 4,000,000 as the number of famine victims living in relievable areas.

The American Advisory Committee in Peking, of which C. R. Bennett, of the Peking Branch of the National City Bank of New York, is chairman, has sent several urgent letters and cablegrams during recent weeks. On March 1, he cabled that the 4,000,000 was a minimum figure and that later other districts would "come into the urgent category necessitating a revision upward." He asked an immediate remittance of "as much as possible." On March 18, he cabled again, reporting "extreme" conditions in three provinces and added, "The Government is taking effective measures against banditry in many affected districts; railway transportation is improving; conditions in the interior are clearing gradually; emergency relief now practicable; expedite remittances."

Again, on March 20, Mr. Bennett wrote in part: "We need immediately several millions for emergency relief. People are not merely facing starvation, they are starving. . . . We can use now as much of the \$4,000,000 asked for as you can send us. We

need it all *now*. If we could pay for thousands of tons [of grain] at a time instead of hundreds we could probably get Chang Hsueh Liang to let us have a whole train. The immediate need in many districts is very, very great, and before long other districts will come into the emergency class. . . . The authorities are making a real effort to eliminate the bandit menace, and so far famine relief grain has been transported free and not taxed."

Requests have also been made for allotment for "seed grain for Suiyuan, formerly one of the principal granaries of China." Of the situation Mr. Bennett says: "It is most desirable, of course, that crops should be planted, the first one this month, but with millions actually starving and so little money in hand, we feel we must deal first with the immediate emergency."

It is a matter of deep regret that the responses to the appeal of China Famine Relief have enabled it, up to April, to send to China only about \$420,000. The need continues and will grow increasingly urgent for months to come—until the major crops come in during the summer. And without seed for planting, there can be no major crops. The dire prospect of famine prevailing in many areas right through the summer begins to face us.

Everyone who has the heart to help is urged, without waiting for personal approaches, to send his own substantial personal contribution to China Famine Relief, 205 East 42d St., New York. Each minister is urged to secure a generous contribution from his church. Millions are looking to America for help—their only hope.

THE MID-WEST OFFICE

The omission of the word "ultimately" from the statement in last month's BULLETIN relative to Dr. Guild's responsibility for the general work of the Federal Council in the West left a wrong impression of the present situation. Rev. Perry J. Rice, who has for years represented the Federal Council in Chicago and for the past year has given half-time service as Western Representative, continues for the present in this office and as Recording Secretary of the Mid-West Committee. As stated in the March BULLETIN, Mr. Rice is doing important and effective extension work for church federation in Illinois and adjoining states.

"A Little Bit of the Soul of Mexico"

LAST SUMMER, the children of the United States stretched their hands across the Rio Grande extending 30,000 schoolbags in a gesture of friendship for the children of Mexico. This procedure is now to be reversed. An official announcement of Mexico's friendship project was made by Dr. Moises Saenz, Assistant Minister of the Mexican Department of Education, at a luncheon given in his honor in New York, on April 12, under the joint auspices of the Federal Council's Commission on International Justice and Goodwill and the Committee on World Friendship among Children.

"You will be glad to know," said Dr. Saenz, "that a National Committee on World Friendship among Children has been formed in Mexico. We have also instituted similar committees in 21 states. We are now planning a reciprocal goodwill project which we hope will be brought to a successful termination before the end of the year.

"It is our plan to send to each separate state in the United States an exhibit representative of the artistic handicraft of the Mexican people. Many of these art products will be made by children, others by Indians, still others by peons. It is through art that the Mexican people express their genius and soul. In sending you these gifts we will be sending you a little bit of the soul of Mexico."

It was then explained by Dr. Saenz that, following the receipt in Mexico of the Friendship School Bags, ten lessons on international goodwill had been introduced into the regular curriculum of the Mexican schools. "For we are satisfied," said Dr. Saenz, "that we must begin with the child in teaching international goodwill if we are really to have better relations between nations."

Hon. George W. Wickersham, in welcoming Dr. Saenz, paid tribute to the efficient and cooperative manner in which the Mexican Government had distributed the thousands of Friendship Bags sent to that country. "I am confident," said Mr. Wickersham, "that this adventure in friendship symbols between the children and young people of the United States and those of Mexico will prove to be another bond and will help our two peoples to understand each other better. The time has surely come for us to transform our geographical proximity into a genuine and mutually helpful neighborliness."

Other addresses of welcome to Dr. Saenz were



DR. MOISES SAENZ

made by Dr. S. Parkes Cadman, and by Dr. Sidney L. Gulick. Dr. Gulick read an excerpt from a letter received from Mexico which reported the reception of one bag by the children of the Seri Indians on a remote island in the Gulf of California. It was written by an American who learned the story from the superintendent of the tribe. The letter says, in part:

"The suitcase in which this bag was enclosed was taken by auto across the desert for seventy or eighty miles, then by cart until the cart got stuck in the mud, then horseback to the shore of the Gulf of California, then by rowboat to Tiburon Island, then on the back

of an Indian for several miles to the Indian camp where the bag was opened, and the "goodwill" things distributed to the Seri children, who were made very happy to receive them, as they rarely receive gifts from anyone, receiving in the main little except persecution and ill will. These primitive people, wild as coyotes, appreciate kindness, generosity, and thoughtfulness as well as more civilized people who have so many advantages that they lack. Yours was the first free gift from any children, either American or Mexican, and they were correspondingly happy. Mr. Thomson, just before I left the Seri camp a few days ago, asked the Indians what they could send back to the American children."

CHURCHES GAIN A MILLION MEMBERS IN A YEAR

The annual statistics of Dr. Herbert K. Carroll concerning church membership reveal a most encouraging progress during the year 1928. His tables, as published, denomination by denomination, in the *Christian Herald* for April 20, show that the net gain of the churches during twelve months was 1,114,987. This is nearly twice as large a gain as was recorded by the same bodies during the year previous.

The total membership of the churches of all denominations in the United States, as disclosed by Dr. Carroll's statement, is in round numbers fifty million; or, to quote his figures more precisely, 49,709,150.

These statistics make no claim to infallibility, being based upon the ordinary reports of the several denominations, some of which are kept with much more accuracy than others. In general, however, it is safe to say that the tables present a fair picture.

NO LYNCHINGS IN FORTY-THREE STATES DURING 1928

FORTY-THREE states were free from lynching during 1928, in comparison with 41 states the preceding year, 38 states in 1926 and 38 states in 1925, according to the Commission on Race Relations of the Federal Council of the Churches of Christ in America, in announcing its eighth annual Honor Roll of states free of lynching. This is believed to be the largest number of states and the greatest territory of the nation ever free of lynching. The number of victims of the mob last year was also lower than in any preceding year since records have been kept.

The Honor Roll for 1928 includes three states—Arkansas, Kentucky and Tennessee—which were restored to the roll because they were again free of the evil; although New Mexico, which was on the Honor Roll in 1927, was removed because of the lynching of a Mexican. Of the eleven persons lynched last year, five were in Mississippi, two in Texas, two in Louisiana, one in Missouri and one in New Mexico. However, according to the records of Prof. Monroe N. Work of Tuskegee Institute, Alabama, considerable vigilance was practiced in that twenty-four attempted lynchings were prevented last year—three

of them in Northern and twenty-one in Southern states.

Commenting upon the progress made in this problem, Dr. George E. Haynes said:

"America is slowly becoming a lynchless land. The reduction in the number of lynchings last year and the increase by two states of the territory free of this blot upon our democracy demonstrate the increasing pressure of public conscience upon those who would take the law into their own hands.

"It now seems clear that public opinion should be focused more and more upon the few remaining states where lynching persists, and every encouragement and aid should be given to the law-abiding citizens and public officials in those states that are struggling to make law and order supreme and to suppress the tendency to mob violence.

"The number of lynchings prevented every year shows what can be done. We look to the newspapers, white and Negro, to the churches and to civic and religious leaders and organizations in this territory, as well as in other parts of the nation, to help bring this to pass. America must be a lynchless land to meet the eyes of the world without shame."

A Church Would Improve Its Orphanages

IF RECOMMENDATIONS of the Social Service Commission of the Reformed Church (U. S.) are followed, there will be decided improvements in the five institutions for dependent children which operate under Reformed Church auspices. The recommendations come as the result of a study made by the Social Service Commission with the assistance of the Child Welfare League of America.

The study shows that a new statement of child welfare policies is needed to replace the limited policies expressed in the original charters of the five Reformed Church orphans' homes. The program recommended would include the use of foster homes and mothers' aid as well as the institutions now relied upon in caring for the dependent children who appeal to the church for assistance. The surveyors urged closer cooperation of church institutions with the many other institutions and social agencies operating under private and public auspices. Instead of depending upon care in an institution as the one remedy for all cases of child dependency, the suggested program allows for the treatment of each child according to his needs. With a greater use of the social service resources of the communities in which

the children live and are well known, there could be much prevention of family breakdown and the consequent reservation of the accommodations in institutions and foster homes for the children most in need of them.

In order to determine the needs of children with the greatest possible accuracy, the institutions need to secure the services of trained social workers. One of the plans suggested for the provision of such service would allow economies through the organization of a national social service bureau or agency under the Social Service Commission of the Reformed Church. The social case workers on the staff of this agency would have two tasks. They would assist the five institutions in investigating all applications for care, keeping in touch with the families of the children residing at the institutions and assisting them when they leave the institutions as they make adjustments in the communities in which they are to live. These workers also would assist pastors of local churches in helping individuals or families in need of social service. This latter service, wherever it has been developed, often results happily in the prevention of family breakdown.

Training at schools of social work is recommended

for the clergy who are placed in charge of children's institutions.

The survey staff definitely recommended that no new institutions for children should be built by the Reformed Church now or in the near future. Any expansion of the five institutions now maintained should be contingent upon a critical demonstration of the need. Any improvements of the institutions should allow for cottages smaller than those usually provided. Cottages should never exceed a capacity

for 20 and preferably should be for only 10 or 12 children. Other recommendations included various details of administration.

The survey report will be printed in pamphlet form. Copies may be ordered from the Social Service Commission of the Reformed Church, 15th and Race Streets, Philadelphia, or from the Child Welfare League of America, Inc., 130 East 22d Street, New York City.

H. W. HOPKIRK

A MIRACLE IN CALIFORNIA

By F. M. LARKIN, PH.D.

Executive Secretary of the California Church Federation

NONSENSE, the age of miracles has passed! Some may say so, but is it true? I can almost hear the editors who absent themselves from important gatherings remark, "I will not believe except . . ." But no less than the editor of *Zion's Herald* has recently declared, "A miracle has happened at Los Angeles," and no less a man than Dr. O. D. Foster of the American Association on Religion in State Universities has confirmed the statement.

As usual, miracles do not come singly, but rather in succession and in order. The series of miracles which culminated in the present miracle in California, began only twenty years ago. At that time twenty-eight denominations, in whose membership are nearly eighty per cent of all Protestant Christians in America, organized the "Federal Council of the Churches of Christ in America." Of course, the Thomases said it could not be done; having been organized they prophesied it would be a failure; and some are still questioning the miracle and do not know whether the "Federal Council is going or coming." Of course, they never attend the Federal Council meetings and consequently miss the miracles.

In January, 1928, four hundred and fifty delegates representing thirty different Christian denominations met in Cleveland, Ohio, to hold a Comity Council in the interest of church work. It was pronounced by many the most significant meeting of the Protestant churches in American history. But there were no representatives of a number of large denominations, and some of them are still in doubt as to whether the "Council is coming or going."

In 1913, the California State Church Federation was organized and has been in continuous service

ever since. In connection with this event, another miracle happened, in the organization of the Denominational Superintendents' Council, which is the Comity Council of the California State Church Federation and enables the Superintendents to act officially for their denominations.

The new miracle to which *Zion's Herald* refers, and to which reference is made by Dr. O. D. Foster and which is described by Thomas S. Evans in a recent issue of the *California Christian Advocate*, is the organization of "The University Religious Conference," connected with the University of California at Los Angeles, composed of Protestants, Roman Catholics and Jews. Certainly in the minds of many a year ago this would have been an impossible miracle.

But let us not overlook the following facts: If the miracle of the organization of the Federal Council had not occurred, if the miracle of the organization of the California State Church Federation had not occurred, if the miracle of the organization of the Denominational Superintendents' Council had not occurred, it seems clear that the miracle of the organization of the "University Religious Conference" could not have occurred.

When we remember that it took about one thousand years for an individual to become the Supreme Pontiff of the Roman Church in the person of Pope Gregory the VII; and that John Wyckliffe died when John Hus was but fourteen years old and almost one hundred years before Martin Luther was born; it is certainly a miracle for the work and spirit of the "Federal Council of the Churches of Christ in America" to culminate within twenty years in an organization for religious purposes composed of Roman Catholics, Protestants and Jews.

NEXT FRIENDSHIP PROJECT IS WITH FILIPINOS

THE THIRD friendship project of the Committee on World Friendship among Children is to be carried on with the children of the Philippines. Messages of friendship and goodwill similar to those which have already been sent to the children of Japan and Mexico will go to our Filipino friends.

The friendship symbol to be used in the carrying of these messages will be a "Friendship Treasure Chest." The proposed size of the Treasure Chest is $5 \times 10\frac{1}{2} \times 6\frac{1}{2}$ ". The box will be made in color with a friendship greeting artistically designed on the cover. Into the Friendship Treasure Chest will go articles which all the children in the United States enjoy and which we know will bring happiness to our neighbors in the Philippine Islands. The Committee is also asking that at least one book be included in the Treasure Chest and perhaps one or two more placed on the outside and wrapped with the Chest when it is mailed.

A carefully compiled list which will include the names of books that children in this country have enjoyed reading will be issued by the Committee, together with the pamphlet of directions for the filling and sending of the Treasure Chest. The Committee will also issue a list of books on the Philippine Islands for adults, as well as one for children, in order that the enterprise may lead us to learn all we can about these neighbors of ours of whom we know all too little.

Full directions for carrying out the plan will be ready by October 1, 1929. The last date for the sending of the Treasure Chests will be August 1, 1930. The official reception day in the Philippines will be December 30, 1930, the Martyr Day of Rizal, the Filipino's greatest patriot.

The books sent and the articles placed in the Treasure Chests should be new. When we make a friendly gesture to a neighbor, it should be done in the most dignified way possible and nothing second-rate be used.

Word has been received from the Department of Education in the Philippine Islands that it will be happy to cooperate with the Committee on World Friendship among Children in the carrying to a successful completion of this third friendship project.

Mrs. Jeannette W. Emrich, one of the secretaries of the Commission on International Justice and Goodwill, who is chiefly responsible for the Friendship Projects, sailed on April 10 for a short visit to eight or ten of the European countries in the hope of starting in each of the countries visited a Commit-

tee on World Friendship among Children. A united project for China is a possibility; this, however, will have to be some years ahead, as much preparatory work will be needed.

Dealing with Problems of Industrial Justice

THE PROPOSAL for relieving unemployment by providing in advance for public works to be carried on during periods of slackness in the industrial field received support in a statement made by the Administrative Committee of the Federal Council of Churches at a recent meeting. The declaration is in effect an expansion of the article in the official *Social Ideals of the Churches*, which declares that they stand for "the protection of workers from the hardships of enforced unemployment." The resolution, giving more concrete expression to this ideal, was as follows:

"That the Administrative Committee of the Federal Council of the Churches of Christ in America endorses the principle of long-range planning of public works as one of the remedies for the problem of unemployment."

The churchmen also took action urging the adoption of workmen's compensation laws in the states of the Union that have not yet made provision for the insurance of workers against death or accidents in industry. The resolution on this subject was as follows:

"That the Administrative Committee of the Federal Council of the Churches of Christ in America urges the adoption of workmen's compensation laws by all states in the Union."

The four states which do not now have workmen's compensation laws, according to a statement made by James Myers, Industrial Secretary of the Federal Council of Churches, are: Missouri, Arkansas, Florida, and South Carolina.

A Boon to Pastors

THE pastor who wants to "keep up with the procession" of materials being published by many research organizations will find the *Information Service* of the Council's Department of Research and Education especially adapted to his needs. The Department receives, for example, over a hundred periodicals, to most of which a minister could hardly be expected to subscribe. What makes the *Information*

Service unique is that it gives one access to important materials in inaccessible sources. The data presented are all upon topics having ethical and religious significance.

Recent issues illustrate the usefulness of the *Information Service*. Special space is given to an address by Owen D. Young on business ethics, and to the ethical aspects of the present credit situation in the United States. Numerous daily newspapers hailed the statement in *Information Service* on the Rockefeller-Stewart controversy as the best résumé available. The Pullman porters' attempt to organize was also described.

The subscription rate of \$2.00 a year covers only the cost of printing and distribution. For merely a nominal sum the offerings of numerous organizations and publications thus come to the pastor's desk.

Federal Council Studies Problem of Unity

AS A RESULT of the extended discussions at the last Quadrennial Meeting of the Federal Council of Churches, concerning the possibility of a fresh advance in unity, an important Committee on "Function and Structure" was appointed to continue the study, to report each year to the Executive Committee of the Council, and to make a final report at the next Quadrennial Meeting as to the policy of the Federal Council in relation to the union movement.

The first meeting of this group was held in New York on April 2.

President George W. Richards, of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., was elected Chairman of the Committee. Dr. John W. Langdale, Book Editor of the Methodist Book Concern, Vice-Chairman, and Dr. A. J. C. Bond, of the Seventh Day Baptist Churches, Secretary.

After a day's discussion of present trends, provision was made for an intensive study of three fields: first, of the movements looking toward the union of various groups of denominations in this country and abroad; second, of movements in the direction of unity in the local community, and, third, of the possibility of and the need for closer relationships between the various cooperative and interdenominational agencies.

Campaign for the Havana Union Church

THE Joint Committee appointed by the Federal Council and the Home Missions Council to assist in the financing of a building for the Union Church, Havana, consists of the following personnel: Frederick Lynch, Chairman; Edward A. Odell, Secretary;

E. Graham Wilson, 156 Fifth Avenue, New York City, Treasurer, and Harry Emerson Fosdick, William R. King, Edward D. Kohlstedt, Frank H. Mann, James Robert Smith, Ralph W. Sockman, Alva W. Taylor, Worth M. Tippy and Charles L. White.

The Committee is holding frequent meetings, and a vigorous campaign is under way. One large subscription and several smaller subscriptions have been received since the organization of the Committee. The field work is being done mainly by Merlyn A. Chappel, pastor of the Union Church, who is in this country on leave to assist in the financing. He is visiting Cleveland, Detroit, Chicago, Denver and Colorado Springs, and is being assisted by local councils of churches, which are cooperating with the national committee.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for April 1, 1929.

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss.:

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22d Street, New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y. (Membership approximately 20,000,000). Frank H. Mann, Treasurer, 105 East 22d Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 22d Street, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. John M. Moore, General Secretary, 105 East 22d Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain, not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Editor.

Sworn to and subscribed before me this 28th day of March, 1929.

(SEAL)

WILLIAM J. STEWART,

Notary Public, New York County, N. Y., N. Y. County Clerk's No. 519, Reg. No. 9034; Bronx Co. Clerk's No. 3, Reg. No. 2904. (My commission expires March 30, 1920.)

Conference on Evangelism to Meet at Northfield

THE Federal Council's Commission on Evangelism is to hold an important gathering at Northfield, June 19 to 21, the first at which Bishop Clippinger, the new chairman of the Commission, will preside. In the next issue of the *Bulletin* the full program will be announced. These June conferences have been among the most profitable of the meetings of the Commission on Evangelism, both in the matter of spiritual experience and in planning for the work of the fall and winter. This year, one of the important questions to be discussed will be the most fruitful recognition of the 1900th anniversary of Christ's ministry. Among the communions which have already undertaken a program along this line, through special committees, are the Northern Baptist Church, the Church of the Disciples and the Methodist Episcopal Church. In the case of others, the matter will be decided at their General Conferences or Assemblies this spring. There is a strong feeling throughout the Church that this movement might be of great influence in strengthening the spiritual life of the entire Church.

The interest of the Commission in Christian life service has been emphasized during the last few months. Dr. Charles L. Goodell, the secretary, has addressed many thousand students in colleges and universities throughout the country, notably the State University of Missouri at Columbia, Mo., and the Naval Academy at Annapolis, Md.

From Palm Sunday to Easter, Dr. Goodell was the daily speaker at the union services of the churches in Burlington, N. J. For three days in the first week of April he addressed the Wilmington, Del., Conference of the Methodist Episcopal Church. For two weeks in the latter part of April he conducted services at Tunica, Miss., for the deepening of the spiritual life, in which the churches of the Mississippi Delta are interested.

The Southern Floods

THE Committee on Mercy and Relief was represented by Dr. Worth M. Tippy in the Alabama flood area. Dr. Tippy went to Montgomery, March 21 and 22, conferred with Henry M. Baker, Director of National Relief of the American Red Cross, and met Montgomery pastors at luncheon on the 22d. A joint appeal was sent out by the pastors to the people of the sister states of Florida, Georgia and Mississippi, the same evening, to stimulate the campaign in those states for flood sufferers.

Dr. Tippy reported that it would not be necessary to make a national appeal, but that the emergency

could be met by the states involved, and by the emergency funds available to the Red Cross. The number of flood sufferers would probably not exceed 5,000 persons, and the largest refugee camp not over 2,000.

On the same trip, Dr. Tippy visited and met pastors at Staunton and Pulaski, Va.; Chattanooga, Tenn.; Birmingham, Ala., and Laurel, Miss. He discussed with them the report and proposed next moves of the Committee on Marriage and Home, and closer and more effective cooperation between their ministers' associations and the Federal Council and Home Missions Council. The interest in both proposals was immediate and pronounced. At Montgomery first moves were made toward a council of churches.

Bishop McConnell Hailed as President of Council

NEARLY 200 friends of Bishop Francis J. McConnell attended a dinner in his honor at the Aldine Club in New York, on the evening of April 3, for the purpose of welcoming him to his new position as President of the Federal Council of the Churches of Christ in America.

The toastmaster of the evening was Honorable Charles H. Tuttle, U. S. Attorney, an Episcopal layman and a distinguished member of the legal profession in New York. Mr. Tuttle emphasized cooperation as the keynote of the present age in every realm of activity and as of preeminent importance in the churches.

The three men who have immediately preceded Bishop McConnell as President of the Council, Dr. S. Parkes Cadman, Dr. Robert E. Speer and Dr. Frank Mason North, all spoke in warm appreciation of Bishop McConnell's leadership in the Church at large.

In his address, Bishop McConnell urged that the Council should continue to be as prophetic and courageous in its program today, when it is coming to be recognized and accepted, as it was in the earlier and more pioneer days.

THE OPEN FORUM

Editor, *Federal Council Bulletin*:

I always read the *Federal Council Bulletin* with the most acute interest. I consider it a privilege that I may, by reading your *Bulletin*, be spiritually in contact with the churches of Christ in America.

(REV.) GEORGE DIENY.

Église Réformée Évangélique de Cambrai,
Cambrai, France.

THE NEW MINISTRY OF MUSIC

By REGINALD L. McALL

President, National Association of Organists

CHURCHES are discovering that the possibilities of helpful service on the part of their organists are not comprised in the terms of a written agreement. In a large church having a well-established, paid choir, intelligent help can be secured in fostering the worship of the congregation, of its young people's groups and of its church school. In the small church, the organist can equally help. There, hearty congregational worship is necessary in order to secure what may be supplied in other ways by larger churches, though the latter gain no less by the inspiration which a congregation experiences when thoroughly educated in worship. An atmosphere of worship is not hastily acquired, but is the result of a continuous and natural development. In this process, the organists stand ready to cooperate to the full.

It is for every church to determine the steps it should take to produce a singing, worshiping congregation and in placing a new emphasis on the ministry of music.

Nothing indicates the new outlook better than the rise of junior choirs. The leading teachers of young organists are urging them to obtain experience in handling children's voices. In this field, women organists are especially well qualified. The cooperation of the junior choir with the adult choir of mixed voices,

whether salaried or voluntary, is justly receiving large consideration at this time. For antiphonal effects, processions and in numerous ways, the combination will aid in making a service of worship more impressive and helpful.

Women are also succeeding admirably as choral conductors. They are well fitted to take charge of and train choirs, and they readily seek for the necessary experience in this work under the guidance of the leading choirmasters in our music centers.

Another circumstance aids the woman player. The organ was formerly regarded—with much reason—as an instrument especially suited for men, but the revolution in organ building during this century has tamed the king of instruments, making it equally easy for a woman to handle, through the magic of electrical control.

The qualities on which a church organist's success depends may be stated as follows: Sound musicianship, including a knowledge of the theory and practice of worship; a thorough organ technique, with special emphasis on playing both for choral and congregational singing; above all, a sympathetic attitude toward religion and worship, and a realization that every gift of skill and personality is to be devoted to that one end.

A Notable Approach to Better Understanding

THE SOUTH has just provided another demonstration of the fact that there is much more religious tolerance in those states than is often credited to them. It is now a matter of history that some Southern Protestants have invited their fellow-citizens, including Roman Catholics and Jews, to meet with them, dine with them, discuss religious perplexities with them, and consider their relationships with one another as intelligent human beings.

At Rollins College in Winter Park, Florida, April 19-21, students from colleges scattered over the South, and young people from other communities met with Southern clergy and faculty members "to consider, in the light of present-day knowledge, the fundamental teachings of American religious thinking: Protestant Christianity, Roman Catholic Christianity, and Judaism." They invited Father J. Elliot Ross, Roman Catholic Chaplain of Columbia University, and Rabbi Solomon Goldman of the Cleveland Jewish Center. To preside and to integrate the sessions, they asked Professor William Adams Brown. Dr. Cornelius Krusé,

professor of philosophy in Wesleyan University, and Dr. Joseph M. Artman, of the Religious Education Association, led discussions.

Dr. Brown led a discussion on "Living Issues in Contemporary Protestantism." Father Ross replied to the question, "Why I Am a Roman Catholic." Dr. Goldman, a conservative Jew, compared Judaism and Christianity. Professor Krusé spoke from the point of view of a philosopher on "Religion in the Light of Modern Knowledge." Each presided at round-table discussions, while Dr. Artman led round-table sessions on religious education, and Rev. Everett R. Clinchy, of the Federal Council's Committee on Goodwill between Jews and Christians, was chairman of the round-table on social relationships.

JEWISH-CHRISTIAN RELATIONS IN CINCINNATI

Last month, in the Cincinnati Club, twenty prominent Christian ministers and laymen met with ten Jewish laymen and rabbis. The meeting was arranged by Dr. Henry Pearce Atkins, of the Cincinnati Church

Federation, to discuss Jewish-Christian relations. Bishop Charles L. Mead, Methodist Episcopal Church, Denver, and Bishop Warren Lincoln Rogers, Episcopal Church, with residence in Cleveland, were the chief speakers for the Christian group. Rabbi David Philipson of Cincinnati was the third speaker, and Rev. Everett R. Clinchy of the Federal Council's Committee on Goodwill between Jews and Christians, presided.

The speakers discussed various aspects of American citizenship and stressed the contributions each group can make to the life of our nation. The hope was expressed that such meetings as the Cincinnati luncheon would occur in cities and towns throughout the United States, for from such a community of minds there results clearer appreciation of the possibilities in cooperative neighborliness.

Stanley Jones Calls for Unity in Missionary Task

"I SHALL go back to India to insist on conversion." These were the words of Dr. E. Stanley Jones, world-famous missionary to India, as he bade farewell to his co-laborers in America and turned once again toward the East. Speaking to the representatives of the mission boards of various communions, in New York, just before his departure, Dr. Jones emphasized the unique universality of Christ. He said:

"We have taught India to admire Christ; we must now teach India to adore Him. We have taught India to respect Christ; we must now teach India to reverence Him. This does not mean that we are to become narrow in our point of view. We do not have to become less Christian in order to become more universal. As a matter of fact, quite the reverse is true. The nearer we get to the mind of Christ, the more universal we become in our attitudes and in our attachments and our social and religious relationship to humanity. We find our universality in Christ."

The speaker expressed the conviction that the world could never be won for Christ on the basis of a divided Church. "We are all one in the missionary enterprise," said Dr. Jones. "We cannot go to the mission field any longer as Methodists or as the representatives of any particular sect. These minor considerations can no longer enter into our missionary activities. We must be done with them. We must fix our thoughts on a higher objective than the extension throughout the world of any particular ecclesiastical organization. When we walk along India's road we transcend those conditions that make for divisions and disunion at home. We must preach one message with a single passion; in loyalty to one Person, and without reference to the particular organization to which we may be attached."

Developing State-Wide Cooperation in Home Missions

A SERIES of meetings of home missions councils, or of denominational executives, in a group of Southern states has been held in recent weeks, attended either by Dr. William R. King, Executive Secretary, or Dr. Hermann N. Morse, Associate Secretary, of the Home Missions Council.

The Georgia meeting was held in Atlanta on April 4, the Alabama meeting in Birmingham on April 5, and the Tennessee meeting in Nashville on April 8. On the last date, the Home Missions Council of Tennessee was definitely organized, subject to ratification by the denominational bodies of the state. Bishop H. M. DuBose, of the Methodist Episcopal Church, South, was elected Chairman.

A preliminary meeting of the denominational leaders in New Mexico was held at Albuquerque on April 12, and of Arizona at Phoenix on April 18, and the cooperative organization of denominational leaders for the states was the subject of favorable discussion and action.

The every-community survey of New York State is now in progress in 16 counties, under the auspices of the State Council of Churches. A state survey of Maine is also under consideration at the present time.

REPORT ON MARRIAGE AND HOME IN GREAT DEMAND

THE final printing of the Federal Council's report on Ideals of Love and Marriage in an edition of 50,000 copies was finished the first week in April. The printing was delayed by the preparation of an annotated bibliography, which has been a laborious task. Meanwhile, an accumulation of several thousand orders is being filled. Of the first edition, the Department of Social Education of the American Baptist Publication Society has taken 15,000; the Board of Temperance and Social Service of the Methodist Episcopal Church, South, 10,000; the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 15,000. These orders are for mailings to pastors.

The Committee on Marriage and the Home will next try to arrange for mailings by other communions, and it is hoped that a second large edition can be printed within the next six weeks. It has been decided to issue a special edition without introduction and bibliography, and with certain parts omitted, for presentation by pastors at weddings. This is being done at the request of pastors. The report has received a great deal of attention by the press, and comments from over the country, with a few exceptions, have been markedly favorable.

Glimpses of Interdenominational Life

Religious Education as a Community Responsibility

The Religious Education Association held its Twenty-sixth Annual Convention in Des Moines, Iowa, April 3-5. The theme of the convention program was "Character Education as a Community Responsibility." At the opening session, general aspects of the theme were discussed by Secretary Artman, Professor William Adams Brown and Raymond A. Kent.

One very interesting session was devoted to the consideration of the relation of community organization to character, as illustrated in researches by members of the Chicago Juvenile Crime Commission, showing the relative prevalence of crime in congested areas, ill-supplied with constructive agencies, as compared with less congested areas with churches, schools, libraries, playgrounds and other agencies. From these studies, it was clearly evident that spontaneous organizations such as gangs, supplemented by the suggestive plays in theatres and movies, easily become schools of crime, especially in those areas where the restraints of a more highly organized society are lacking.

Sectional conferences were held in which reports of researches were presented dealing with education in the family, public schools, church, college, university, the library and the press. The section on the Church discussed from diverse points of view the relation of religion to character education—Father J. Elliot Ross representing the more dogmatic approach, Professor Edward S. Ames pleading for the experimental and scientific theory of religion. A question was raised whether there are any absolute standards of character or whether all standards must be regarded as relative. Professor William Adams Brown suggested that it was not a question of "either-or" but rather of "both-and." The reports of sectional meetings were brought together in a joint meeting.

Conference on the World Mission of Christianity

At Silver Bay, on Lake George, New York, June 28 to July 9, there will be held the twenty-eighth conference of the Missionary Education Movement of the United States and Canada. This conference, which has been the pioneer among summer conferences, will have as its theme "The World Mission of Christianity." In class-room work, platform meetings, open forums, personal interviews, the emphasis will be on the new outlook in missions, and training in leadership for the larger missionary program. Among the courses offered will be: The Essentially Missionary Character of Christianity; Vocational Guidance and Life Problems of Young People; Human Needs and World Chris-

tianity; The City's Church; The Crowded Ways; Missionary Methods for the Various Age Groups in the Church; Normal Study Class.

The conference is open to men, women, young people. An attractive folder has been prepared giving full information regarding the conference, which can be obtained from Rev. Walter Getty, Missionary Education Movement, 150 Fifth Avenue, New York City.

Other conferences of the Missionary Education Movement are held at Blue Ridge, N. C., June 25 to July 5; Asilomar, California, July 8 to 16; Seabeck, Washington, July 20 to 30.

To Work for Lepers

The American Mission to Lepers announces at its offices, 156 Fifth Avenue, New York City, the election as its Associate Secretary of Paul Patton Faris, at present head of the editorial department of Fleming H. Revell Company, book publishers.

Mr. Faris has accepted, and commencing May 1 will be associated with William M. Danner, General Secretary of the Mission to Lepers since 1911. In accepting the office, Mr. Faris said: "I am glad to have a part in this progressive movement with its world implications. For the first time in the history of leprosy the outlook for controlling and ultimately eradicating this age-old menace is distinctly hopeful. The Mission to Lepers is extending relief to lepers through 103 centers in 20 countries. Model hospitals established in strategic centers have awakened Oriental governments to their responsibility toward leprosy. Indigenous missions to lepers are springing up in various countries, notably in China, the Philippines, Japan, Formosa and Persia. Scientific medical progress has also been made. Incipient cases are now curable. Even advanced cases benefit by the chaulmoogra oil treatments.

"With at least two million lepers as yet unreached, the opportunities for the extension of the Mission's program are practically limitless. I believe that a greatly increased financial response is likely from a philanthropic public as yet not fully informed."

Vanderbilt Holds Rural Pastors' School

The third annual Rural Church School of the Vanderbilt University School of Religion was in session in Nashville, Tennessee, April 1-12. It brought together about 400 carefully selected rural pastors of more than twenty denominations to consider the problems of the rural church community and rural life in its widest sense.

A striking feature of the school is that it is the only interdenominational school of religion south of New York for the

training of religious workers. The faculty of the Rural Church School is made up of outstanding leaders in rural church community development. They are men who know the work actually, as well as in theory, and by lecture and informal discussion give the students the benefit of their knowledge and experience.

A few of the courses of study which show the breadth of the work are: Rural Social Problems, Farm Homes, the Church and the Farmer's Business, Community Leadership, Community Recreation, and Church Cooperation. The Home Missions Council and the Federal Council cooperate with Vanderbilt by providing some of the members of the staff.

Helpful Counsel on Church Music

The National Bureau for the Advancement of Music, 45 West 45th Street, New York, has issued a 16-page pamphlet entitled "Young People in Church Music," which can be had upon request. It makes practical suggestions to churches concerning the participation of young people in the music of the church in various ways.

Massachusetts Relates Religious Education to Church Federation

At its recent biennial meeting the Massachusetts Council of Religious Education adopted a plan of closer cooperation with the Massachusetts Federation of Churches. The agreement provides that the Massachusetts Federation of Churches recognize the Council of Religious Education as the department of religious education of the Federation and that the two existing committees on religious education be combined in a single committee which will serve as the educational committee for both the Federation of Churches and the Council of Religious Education. It is also agreed that four or more pages of *Facts and Factors*, the quarterly publication of the Massachusetts Federation of Churches, will be available for interpretation of the work in religious education.

Dr. Sanderson Resigns

Ross W. Sanderson, who has been carrying on, in Wichita, Kansas, a unique experiment as at the same time General Secretary of the Young Men's Christian Association and Administrative Secretary of the Council of Churches, has resigned his post in the Y. M. C. A. and has been given a leave of absence of three months from the Council of Churches for special study in the University of Chicago. His present address is the Chicago Theological Seminary.

Dr. Sanderson, more than any other man in the country, has demonstrated the possibility of building up an effective council of churches in cities in the class of one hundred thousand population.

Conference on Character Education at Fisk

Fisk University was recently the scene of an important conference on Character Education in the College, attended by nearly one hundred delegates from Negro colleges. A report summarizing the discussions of the conference will soon be published and can be had by writing to Rev. Paul E. Baker, Fisk University, Nashville, Tennessee.

Dr. Tippy Urges Sex Education

Addressing the Ministers' Association of Kansas City, on April 1, Dr. Worth M. Tippy, Executive Secretary of the Federal Council's Commission on the Church and Social Service, urged local churches to make the training of children, and especially their education as to the meaning of sex, one of their important responsibilities. He held that it is a normal part of any adequate program of religious education. He said in part:

"First of all must come general knowledge about sex, its physiology, its functions, its pathology, its control. Children must know as they enter the period of adolescence. If they are taught rightly they will think of sex as sensibly as they think about other parts and functions of the body. The present squeamishness about sex is an afterthrow of an attitude which is passing and which now is harmful and obstructive. Parents are the best people to teach their own children in these matters, and our problem is to prepare them to teach, and for the Church and school to teach when they fail."

Helping Communities in Their Recreation Problems

The Playground and Recreation Association of America reports that, during the last year, requests for help on recreation problems were received from nearly 6,000 cities, towns and villages. An increasing amount of leisure time in many communities, according to the report, is being given to dramatics, in which the Association is now taking an active interest. A manual on municipal and county parks, a study of the design and equipment of playgrounds and books on home play were among the publications of the Association during the last year.

Planning a United Ministry at Radburn, N. J.

The plan of the New York City Housing Corporation for erecting a model city at Radburn, N. J., has attracted widespread attention throughout the country, as described in a recent issue of the *Survey*. In view of the fact that the whole development of the community is being planned with a view to securing the most favorable situation for all phases of community life, the churches have been considering a plan by which they could enter the new community in

a cooperative, instead of a competitive or separatist manner. A proposal is now before the ecclesiastical bodies of that area which, if adopted, will provide for a "community pastor" who will represent all participating communions and be prepared to begin his ministry when the first families move into the city. The plan contemplates that the type of church organization to be carried out eventually will be determined by the people of the community itself. The Federal Council of Churches and the Home Missions Council have a joint committee which is responsible for the plans in the preliminary stage.

The Itinerary of a Federal Council Secretary

In reviewing his program during the year 1928, James Myers, Industrial Secretary of the Federal Council, discovers that, during the twelve months, he visited forty-eight cities and towns in fourteen different states for the purpose of holding conferences with local church leaders, making studies of industrial situations or delivering addresses. This average of almost one visit every week to some part of the field is a significant illustration of the service which is being rendered to local communities by the Federal Council's staff.

Pilgrim Fathers to Meet in Leyden

Word has been received from Dr. D. Plooi of Holland that the next meeting of the Leyden Pilgrim Fathers' Society will be held on July 6, 1929, and that any American friends who may be in Europe at that time will be especially welcome. Any who are interested in knowing more about the details of the program can receive the desired information by writing to Professor Dr. D. Plooi, Leiderdorp-bij, Leyden, Holland.

The Growth of Federation in Chicago

The review of the year 1928, recently published by the Church Federation of Chicago, shows an extraordinary growth of interchurch work in that metropolis. Organized in 1907, the Chicago Church Federation in 1919 had not yet reached the point where its work required a budget of more than \$4,000. In 1923, however, its work called for an expenditure of \$32,000. For 1929, the budget is \$51,550. The sources of income are contributions from local churches, denominational funds and individual contributions.

Washington Has Social Service Program

The Washington Federation of Churches has now two staff workers in the social field, Miss Lorna Smith, Juvenile Court worker, who is financed by the Women's Department, and Mrs. Elizabeth Whiteford Murray, hospital worker. Mrs. Murray's appointment is an inno-

vation. Ordinarily it is felt that hospital visitation must be done by ordained clergymen. But her success has been so marked that she has set a precedent. She visits four hospitals, arranges for ministers to see patients when desired, but makes the rounds of patients herself. She distributes literature and gifts—for example, eight hundred stockings filled with candy on Christmas—and games and scrapbooks for children. One especially interesting feature is a weekly letter by Miss Mabel Thurston of Covenant Presbyterian Church, which is duplicated and distributed to the patients. These are bright, friendly letters having distinct literary charm.

The Federation has also strong and active Committees on International Goodwill, Law and Legislation and Vacation Church Schools, all in the field of social service.

Federation of Men's Bible Classes Meets

On May 4 and 5 the Sixth Annual Convention of the National Federation of Men's Bible Classes is to be held in Baltimore, Maryland. Officers of the Federation announce that it now includes nearly three thousand classes.

Peace Pact Poster Available

A large poster in two colors, giving the actual text of the essential articles of the Pact of Paris, renouncing war as an instrument of national policy, has been prepared by the National Council for the Prevention of War, 572 Seventeenth Street, N. W., Washington, D. C., and is well adapted for use in assembly rooms of various kinds. It may be secured for the low price of fifteen cents or ten for a dollar.

Dr. Meyer Goes to Boston University

Rev. Henry H. Meyer, Ph.D., has been called to the Deanship of the Boston University School of Religious Education and Social Service, succeeding Walter Scott Athearn. Dr. Meyer has been for fifteen years Editor of Religious Educational Literature of the Methodist Episcopal Church. For seven years he was Secretary of the Commission on Religious Education of the Federal Council of Churches. He is a member of the Educational Commission and of the Executive Committee of the International Council of Religious Education and the author of several important books. His many friends bespeak for him a happy period of service in his new position.

Chapel Secured for Federal Institution for Women

Before Congress adjourned, it passed a bill authorizing the erection of a chapel at the Federal Industrial Institution for Women. This is a step which the women's organizations and the Federal Council of Churches have been eager to bring about.

AMONG THE BEST NEW BOOKS

Borden Parker Bowne: His Life and His Philosophy

By FRANCIS JOHN MCCONNELL
Abingdon Press. \$3.00

THOSE who have known Bishop McConnell as a Christian educator, a distinguished leader in the application of Christian principles to industrial life, a leader in the missionary enterprise, a great church administrator and the head of the cooperative movement in the churches, will here discover the many-sided bishop also in the role of philosopher. In his review of the life and work of Borden P. Bowne, Bishop McConnell is not simply a biographer, but an interpreter of modern trends in philosophic and scientific thinking. All who are interested in modern philosophy in its bearing upon Christian faith will hail this interpretation of the leading exponent of "personalism," written by one of Dr. Bowne's brilliant students and intimate friends.

The sweep and significance of the volume are evident from a few of the chapter headings: "The Critic," "The Realist," "The Idealist," "The Personalist," "Bowne and Pragmatism," "The Achievements in Ethical Theory," "The Religious Guide."

As an incisive attack upon materialism and as a positive formulation of the spiritual meaning of the universe, Professor Bowne's position, as set forth with rare insight by Bishop McConnell, is sure to command a wide reading.

It is an incalculable asset to every church to have in the Christian fellowship of today so resourceful and penetrating and philosophic a thinker as Bishop McConnell.

Souls in the Making An Introduction to Pastoral Psychology

By JOHN G. MACKENZIE
The Macmillan Co. \$2.25

THEOLOGY fails, this English professor thinks, for lack of psychology as an ally. Most pastors are found to be trying to regenerate human nature without having any real knowledge of the factors that condition it and make it what it becomes. Much of the volume, accordingly, is taken up with a description of concrete cases of maladjusted personalities with whom the author has dealt in his Protestant "confessional" and about whom he feels he has learned much from a study of psychoanalysis. He tells of people troubled by morbid fears, inhibitions, repressions, moral conflicts, sex problems, and shows how the difficulties were diagnosed, how impulses were sublimated, conflicts resolved, and the inner life brought to a harmony. Emphasis is laid upon the necessity for a "master sentiment," a comprehensive purpose, around which the instinctive tendencies and emo-

tions can all be unified in a way acceptable to the moral consciousness. To the preventive and therapeutic value of religion in dealing with such problems of personality much attention is given.

Women and the Ministry

By CHARLES E. RAVEN
Doubleday, Doran. \$1.50

THE CURRENT DISCUSSION as to the place of women in the life and work of the Church, especially as to the wisdom of their being ordained to the ministry, receives a lucid and convincing treatment at the hands of a distinguished Anglican, Canon of Liverpool and Chaplain to the King. The objections commonly urged against women in the ranks of the clergy are frankly met and answered by Canon Raven, and a clear-cut, positive case of the need of the Church for the ministry of women is built up.

Canon Raven's strong and persuasive appeal is reinforced by an important introduction by Miss Elizabeth Wilson, one of the honored leaders in the Young Women's Christian Association, who masses a complete and detailed body of information concerning the status of women in the various American denominations, including an analysis of the bodies in which they are eligible, and those in which they are ineligible, to hold positions on governing boards and to serve as ministers of churches.

The Religious Difficulties of Youth

By ALBERT D. BELDEN
Cokesbury Press, Nashville, Tenn. \$1.50

WHILE not pretending to give any new analysis of the problems young people are facing, this English author takes up the perennial problems of religious belief and tries to restate the Christian view in such a way as will commend it to groups that are unwilling to take things on authority. Questions about the supremacy of Jesus and the value of the Church, the problem of sin, the meaning of the doctrines of the Trinity, of the atonement and of the future life are discussed in popular form, together with a chapter on "Religion and Sex."

Spiritual Economics

By JOHN EMERY MCLEAN
Henry George Foundation of America,
Pittsburgh, Pa. \$.75

THIS "plea for Christianity in action" discusses the economic philosophy of Henry George from the angle of its ethical and religious significance and makes a strong appeal to the clergy to examine its merits in the interest of Christian progress and the welfare of mankind.

The book is written in simple, popular and non-technical terms and at the same time does not ignore the basic issues.

No one unfamiliar with Henry George's views can claim to be abreast of social thinking. We commend this inexpensive volume to ministers as an introduction to the subject, especially because of its emphasis on the spiritual values of this economic philosophy.

On Jewish-Christian Relationships

CHRISTIAN AND JEW. Edited by Isaac Landman. Horace Liveright. \$3.00.

THIRTY-SIX MEN, Christians and Jews, contribute to this symposium for better understanding. College professors, business men, preachers, artists, journalists—all have their say. James Harvey Robinson has written a stimulating first chapter, in which he argues that most of our beliefs have been acquired insensibly: they are not at all the result of taking thought! So the majority never outgrow childhood prejudices, hotly defending in later life opinions which might readily dominate the mind of a twelve-year-old boy or girl.

This review should include the list of survivals in religion of which we must rid ourselves, according to a neurologist, Dr. Joseph Collins. Then, too, we should outline the thesis Rev. John Herring presents in proving that "some of the most glaring examples of intolerance and unbrotherliness in our day are partly ecclesiastical in their roots." John Erskine's, Frank Gavin's, Zona Gale's, Professor Fagnani's, Hendrik Willem Van Loon's, and Jacob Wassermann's chapters are well marked-up in our copy. But space is insufficient even to mention the well-known men who contribute other good essays. The BULLETIN is, however, able to announce that any reader who cannot afford to buy this volume, and who desires to read it, may write to the Federal Council's Committee on Goodwill, and ask for a two-week loan-copy.

THE GHETTO. By Louis Wirth. University of Chicago Press. \$3.00.

WHILE this book is the result of an intensive study of the ghetto district in Chicago, the first half fittingly deals with its European and mediæval forerunners. Thus it not only contains an excellent commentary on the historic forces making for the social distance between Jew and Gentile, but also indicates the peculiar influences in America which have tended both to preserve and to break down Jewishness. By such objective treatment, it affords most valuable data for a consideration of the psychology of the American Jew. It also throws an interesting light on the problems inherent in all "foreign" quarters, non-Jewish as well as Jewish.

The mediæval ghetto was originally created by the Jews themselves, since it provided them with the opportunity to

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maintain their own religious and racial customs. Later, it was imposed upon them from without and with unhappy consequences. When the Jews came to America, they unconsciously brought with them the ghetto, and often lived in it for twenty years or more before they realized what they had done. They just naturally drifted together and formed a community, in spite of the marked differences which separated the Odessa Jew from the Vilna Jew, and the Sephardics from the Ashkenazim. Eventually, the more ambitious and emancipated ones sought to escape from the American *Judengassen* and to leave their fellow-Jews behind them. But this only began a general migration, and as their fellows followed them into the newer communities, the Gentiles regularly retreated, thus establishing a new ghetto.

Of course, the average Gentile harbors many prejudices against the Jew, but this book makes clear that all the prejudices are not on one side. The task that confronts the enlightened Jew who seeks to break down some of the intense prejudices of his own people is staggering, especially when Gentiles, by their social cruelty, constantly throw the emerging Jew back upon himself and his religio-racial complex.

Dr. Wirth indicates the central position of the synagogue in the Jewish community, in spite of the growing indifference of many of the younger generation to its practices and rituals, but he has little to say on the question of Christian missions to the Jews, except to indicate their prevailing futility. But one senses in the book the social situations which make missionary efforts among the Jews more feared by Israel than endorsed by Christendom. One also becomes increasingly conscious of the difficulties confronting the Reformed Jews who seek a *via media* between Orthodox Judaism and the cultural habits of Christians.

For the sake of those who do not know the cartography of Chicago, one or two sectional maps indicating the drifts of population out of the ghetto would have been helpful. Perhaps, a Gentile scholar could add a necessary and supplemental volume by studying Gentile attitudes, and seeking to factor out the various reasons which lead Gentiles to retreat before the oncoming Jews. The fact of the social distance is clear, but the "why" of it will bear some further analysis.

THE CHOSEN PEOPLE: A Short History of the Jews in Europe. By Jerome and Jean Tharaud. Translated from the French by Frances Wilson Huard. New York: Longmans, Green and Co. \$2.00.

THIS BOOK surveys some of the notable influences in mediæval and modern Europe which have contributed to the psychology of the Jew today. The authors are Gentiles who submit things Jewish to a dispassionate viewpoint. They present us with a series of vignettes of Jewish life, beginning with ghetto life, where "the Jew, who shut himself up in his private quarters to preserve the integrity

of his belief and his race, found himself confined there by force," and ending with Communism and Zionism. Here we may read of the long struggle within Judaism between those who found satisfaction in the study of the Talmud and the consequent efforts at "pilpoul" (hair-splitting arguments) and those who sought to identify themselves with the newer culture and science.

The fate of Jewish heretics like Da Costa and Spinoza; the liberating influences of Moses Mendelssohn; the dreamings and musings of the Cabalists; the strange antics of Messianic aspirants like Sabbatai-Zevi who, when finally offered a choice between Islam or prison, decided to embrace the faith of the prophet; the high doings of the circle of Henrietta Hertz who founded the League of Virtue "virtuous in name alone"; the innovations of Balchemtov Becht, who replaced the terror of the orthodox religion with an unlimited familiarity, allowing the faithful to smoke their pipes, and nibble a bit of spiced cake in the synagogue itself; the career of Theodore Herzl and the rise of Zionism—all are treated in a concise and most readable way, with a quiet humor never unkind, notable detachment, obvious familiarity with the highways and byways of Jewish history and a deep sensitivity to the spiritual and intellectual aspirations of the Jewish race.

Jewish readers will be led to look more critically upon their own history. Gentile readers will understand much better the historic backgrounds of modern Judaism, and learn to temper both their extreme praise or blame of the Jew according to their particular need. C. E. SILCOX

The American Year Book

Edited by ALBERT BUSHNELL HART
AND WILLIAM M. SCHUYLER
American Year Book Corporation,
New York. \$7.50

AN AUTHORITATIVE RECORD of important events and progress during 1928, utterly indispensable to one who is carrying on research or who has frequent occasion to use books of reference. The volume includes, in addition to a historical survey of the year, an account of the organization and conduct of business and of political, scientific, social and educational advance. Among the host of topics treated are: government, finance, armaments, agriculture, manufacture, immigration, population, labor, religion, engineering, science, literature and the arts.

The section dealing with the Protestant churches was prepared by Herbert K. Carroll, well-known authority on church statistics.

The Tragedy of the Italia

By DAVIDE GIUDICI
D. Appleton & Co. 1929. \$3.00.

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